

King's College outgrows present building



Official opening of Kings in September 1979.

While Redeemer College in Ontario is still in the formative stage — they are scheduled to open in September 1982 — Canada's pioneer Christian college, King's, is already looking for larger facilities.

The King's College in Edmonton is two years old but already its three storey facilities in the heart of Edmonton are cramped. The College newsletter, *Courier*, says: "The need for more space is quite clear to everyone who attends or visits the present facilities. Presently, the college is housed in one building which contains offices, classrooms, laboratory, library, cafeteria and a bookstore.

"Students express their need for social space or space where they can simply sit down to relax between classes, or have fellowship during the evenings. Because the student enrolment has doubled, the library is critically overcrowded."

More students and more full-time faculty are expected in September. Even without the proposed addition of third year level courses, the building would be cramped.

"We are not talking so much about better facilities," says college president Dr. Sidney DeWaal, "as about expanded facilities. More students means the need for more study space, especially the library, and more opportunity to interact in people space such as student lounges. We are also at the point where we must provide 'in-house' opportunity for physical exercise and sports activities.

King's business manager, John Vogelaar, says that the college is searching for new facilities to serve the college "through the next growth period" and that a post-secondary institution is currently under consideration.

Word/deed ministry makes progress in Sierra Leone

SIERRA LEONE — Bob Bosch, Christian Reformed World Relief Committee field director, reports that following a year of studies, surveys and strategy development, the CRWRC hunger-alleviation project is moving into high gear. Several workers are already in the field, and two World Missions families are preparing to join the team effort in the near future. Together, the personnel from the two mission agencies hope to reach 144 villages over the next 15 years.

The Christian Reformed Church missionaries are being welcomed to the Koranko region, an upland area containing about 60,000 people. Sierra Leone nationals are reacting positively to the hunger project because "it seems to be a people's approach — the CRC staff won't sit in the city and send representatives, but they will be living out among the people," Bosch reported.

Sierra Leone was selected as the site of the CRC hunger project by the Synod of 1979. The goal is to utilize the special skills of the CRWRC and World Missions to improve food production, raise health standards, improve literacy, plant churches, and train pastors and evangelists. Right now, the members of the Sierra Leone team include an agriculturist, a literacy worker, a health worker, a community development director, a church education resource person, and a church developer.

The Sierra Leone team members will attempt to keep their lifestyles simple enough to enable them to mix comfortably with people of the community. They expect to spend several months learning about the culture and becoming knowledgeable experts in particular aspects of the culture.

Youth leaders, YCF come to Canada

Young people and leaders of youth groups across Canada will have plenty of opportunities to get together during 1981 as three international conferences are all scheduled to be held in Canada.

The three divisions of United Calvinist Youth will hold conventions in Canada. On July 14-16 the Calvinette

counselors will get together in Hamilton, Ont. The annual supportive position of the Calvinist Federation convention attracts young people from the coast across Canada and the U.S. will be held July 31-Aug. 4 at Acadia University in Wolfville, N.S. The Cadet counselors will hold their convention on Aug. 20-21 in Niagara Falls, Ont.

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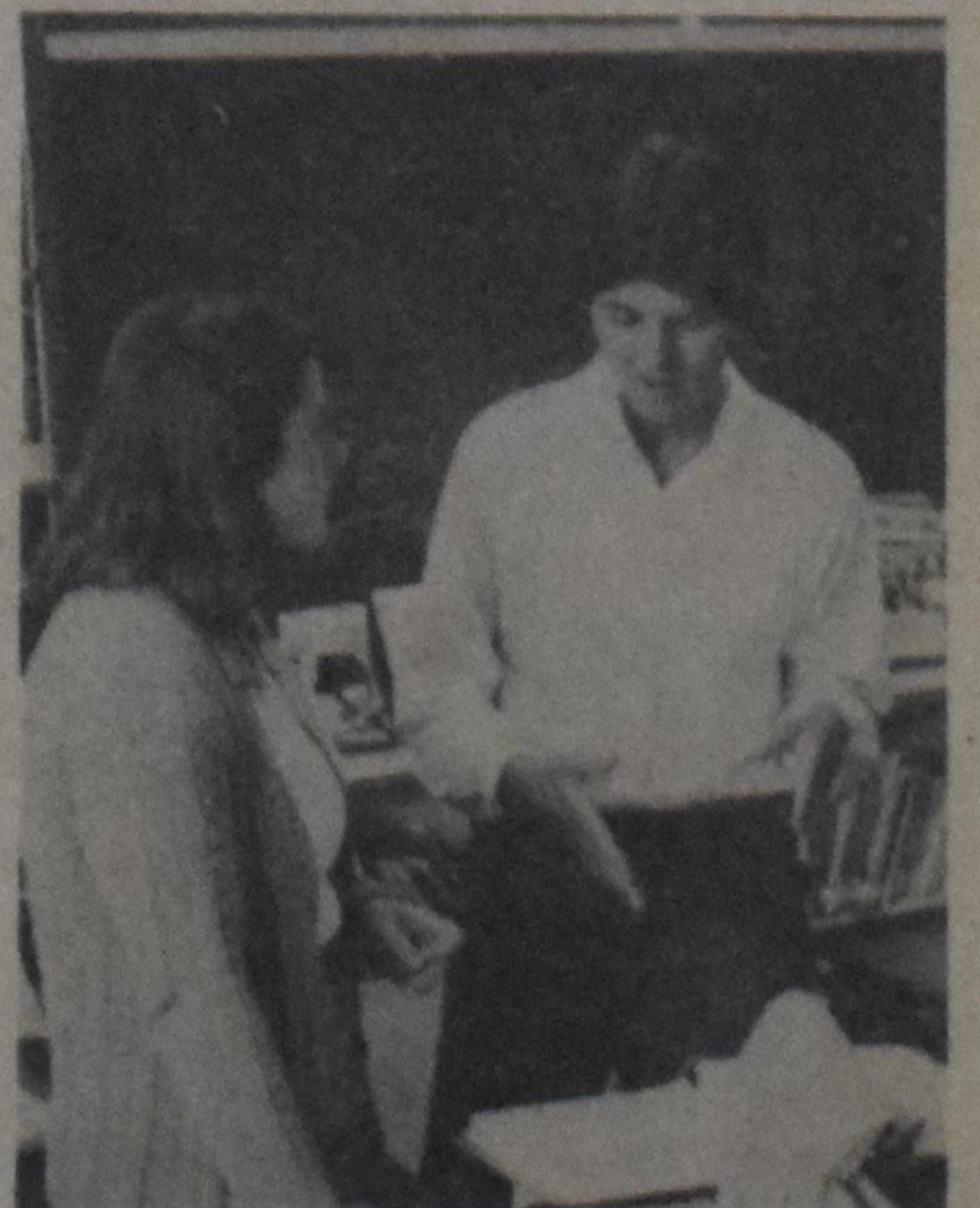
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News focus starts with this issue

For the past few years, *Calvinist Contact* has presented regular pages on Politics. The pages usually consisted of long articles about certain themes.

Our focus is now moving towards news commentary. With this issue we will present a page of news briefs with comments by our own staff and by writers across Canada (and the United States, where appropriate).

C.C. will continue to present interviews on and by key Canadian Christians as we expand and improve upon our content during this year.



Development of Canadian curriculum

The Curriculum Development Centre in Toronto has kept a low profile over the years as it carried out its work of developing curriculum "models" for Christian schools across Canada. The CDC prepares teacher's manuals and deals with classroom concepts.

In this issue the CDC explains itself, its work, its material. Noted Covenant College lecturer Geraldine Steensma expounds on a philosophy of education which does not seem to be traditional.

The articles are designed to familiarize you with work of the CDC.

VIEWPOINT

The independent life at college

Dear Mom and Dad:

It's been quite a year at college so far. I've really been hitting the books this semester because the courses are tough. Most of the kids on the floor study until midnight. We usually get together afterwards in the lounge where we have coffee or tea and generally hang loose for a while before we go to bed.

A few nights ago we had this really good talk. There were about 10 of us. We sang a few songs around the piano for a while and then we got to talking about all sorts of things. We were sitting in a circle on the floor beside the piano. Barb — she's down the hall from me; she rooms with that Filipino girl, remember? — she started talking about drinking and trying dope and stuff. Shudda heard her! She often comes into the dorms a drunken mess. Her suite mates never say a thing. Guess they don't know what to say.

Anyway, we sorta asked her why she was trying all of that dumb stuff. You know what she said? "It's the only friend I've got." We said: "You're kidding? You don't need a bottle of booze or a hand full of pills to keep you company. What do you have us for?"

Then Joanne said (she's the serious type): "What do you have God for? Can't you talk to Him?"

Well, Barb began crying and saying how she missed being home with her family and this one guy who she really liked. We all agreed that we missed it too. But she said: "You've got each other and when things get tough — like this semester — you can talk about it with your friends."

And then — get this Dad — she said: "But I like booze. It calms my nerves. And Valium helps me sleep; you feel totally relaxed."

We asked her if she could kick the habit and all she said was that she wasn't sure that she would. I said: "How about if we help you." She smiled a bit but I'm not sure if she really wants to.

We all agreed to get together for lunch the next day in the Commons to plan our strategy. You've got to plan strategy when you're in college, you know. Anyway, we're working on it. We're always hanging around Barb to make sure that she has company and, therefore, no need or time for drugs and stuff. She's been coming along with us to our dorm devotionals every Wednesday. She always called it "phoney baloney" but I think that she sees how important it is to have a good spiritual life, especially when you're away from home.

I've found that, too. You know, it's not easy being away from home, always

hanging around kids where you can pretty well do what you want. I guess that I took those kinds of things for granted at home. You guys always read and prayed. Sometimes I didn't know what Dad was praying... some of those Dutch prayers sure sounded funny.

But when you're sitting here in the cafeteria among hundreds of other fellow Christians, I often feel embarrassed to pray. Then I think: Mom and Dad wouldn't feel embarrassed, so I go ahead and do it.

And when I'm in my room at night and my room mate is reading some dumb novel, it is hard at first to take the Bible out of the drawer and to systematically read something. Now I look forward to my devotions just before I go to bed. I like talking to God; it's sorta like being home and talking to you. He always understands and you usually do, too.

Mom and Dad, I love you both. I'm glad that you encouraged me to go to college after Christian High. I know that I didn't want to at first. I'm glad that you didn't push me but that you let me make my own ultimate decision.

It sure has helped me grow up. Living on my own, away from those bratty brothers, sure seemed strange at first. And even though I share the room with someone else, I still feel independent.

I can't believe how difficult it is to find

good entertainment. It didn't seem that bad when I was home, I guess because I knew what your standards were and I judged accordingly. But here... some of the kids go out to see movies that are pure garbage and a few of them go to the hotel afterwards.

The college can't control each and every student and it shouldn't have to. I'm glad that some movies are being discussed in class so that we can look at them more critically. I never believed that there was that much meaning behind a movie before. I've always just gone there and looked and said that it was either a good movie or a bad one. But now I think I know *why* it is good or bad.

Well, I've got to sign off now. I've got to work on my English paper for a couple of hours before I go to bed. Just thought that I would write you this letter about the latest, especially about Barb.

Thanks again for being great parents. Hope to see you in a few weeks when I get a break. There's a carload of us heading home. I'll call you about the exact time and date. I'll be glad to spend a whole week at home... even with those bratty brothers. Tell 'em that the college kid is coming home to teach them a thing or two.

Love, Chris

FAITH, OTHER FAITHS

Two world wars dent the spirit

by Johan D. Tangelder

"We need another war," someone said to me the other day. "This will teach people to appreciate what they have." Through deprivations experienced in the war years, many learned to treasure the seemingly "small" things in life, — a home, food, work, safety, freedom of movement and speech. But I pray that we will never see another global war.

Europe's spiritual decline was hastened by the two world wars fought on its soil. War has seldom if ever been friendly to the Christian faith. It has destroyed more than church buildings or bells, which furnished metal for guns. The demoralization of nations and loss of youth's idealism were the tragic results.

World wars I and II have created a crisis of faith for untold many. How can we continue to live with a God who permits all this wreckage and carnage? How can we remain Christian? How can we still believe in a God of love in a world of horror? A wounded soldier in 1916 said: "Before Verdun we used to pray; but now on the Somme there is no more praying — only cursing."

War brutalizes the noblest of man in the heat of battles and fills millions with nausea, despair and doubts. Sensitive souls have been dulled by horrors daily witnessed. A Prussian officer who had been campaigning in Russia during the First World War, trekking from village to village, told: "The first night we let the people sleep in the house and we slept in the stall; the second night we sent them out of the house, slept in their beds, but were disturbed by the cries of the women and children outside in the cold; the third night we laughed at it; what someone else felt didn't matter."

War breeds contempt for life, fosters rough language, and a callous attitude towards the suffering. How remote the

thought of war is from the cross of love on Golgotha! Missionaries are often told by educated Asians and Africans: "Why don't you stay home and evangelize among your own people? Look at the immorality in your own homeland!" Many nationals from Europe's colonies become acquainted with so-called Western Christendom through service in a war. What they saw didn't impress them. Said Ghandi: "Europe is clad only in her ghastly nakedness, and calls aloud to Africans and Asiatics to come and see that nakedness."

The two world wars and the paganization of Europe have gone hand in hand. Just before the First World War, Friedrich von Bernhardi, the German military historian, echoing the teaching of Fichte and Hegel, forcefully reiterated the old Teutonic cry that "war and conquest are a biological necessity," and that, specifically, "France must be so completely crushed that she can never cross our path again." Nazi ideology put its stamp on historic events prior to and during Second World War. It brutally suppressed spiritual feelings. Biblical Christianity was oppressed. Pastors were silenced. Destruction of the soul became a national duty. Consequently, Second World War became the most destructive in all of human history. Cultures, concepts of life, social structures were attacked as well as economic goods and armies.

And the church? Not many church leaders were sensitive to the Biblical teaching on separation of church and state. The church's prophetic role was often compromised. Some churches became, more than ever, instruments of the state. At times churches became recruiting agencies or organizations for the sale of war bonds. In 1917, one minister of St. Giles's Cathedral, Edinburgh, declared that anyone who talked

of initiating peace negotiations with Germany was "a moral and spiritual leper." No wonder that many become cynical about the Church. People became disillusioned. Professor Dr. H. Bavinck, who was not a pacifist and defended the right to wage a just war, admitted: "Truly, it is easy to philosophize about war in the study, but anyone who has taken part in it speaks of it with abhorrence. Modern war is not a war of men but of machines; the battlefield has become an abattoir."

The world wars destroyed more than property and lives; they led to the weakening of the Christian spirit. Consequently, the free societies in Europe have lost their collective national will. An observer remarked that half of the population of the West itself seems to have lost faith in its own ideals. Solzhenitsyn noted, with his flair for the dramatic, in his lecture accepting the Nobel Prize for Literature that the

civilized world had "nothing better than concessions and smiles to offer to the assault of barbarism."

Thank God for the faithful and courageous witness for Christ still left in Europe. The Lord continues to have His own, who never bowed their knees before the idols of the age. The list of saints who kept the faith during the war years, despite all that they went through, is impressive. Just to mention two names. Rev. J. Overduin was heaven's messenger in the hell of Dachau. In the midst of an intensely despairing situation, he drew close to his Lord and was a blessing for many of his fellow sufferers. The German pastor, Martin Niemöller, expressed his loyalty to the Lord in the midst of war, persecution and the Nazi concentration camp. His commitment to Christ and courage became a beacon of light for many Christians when darkness descended upon Europe.

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LETTERS

Some tips in our ministry to the elderly



Dear Sir:

A recent article in *The Banner* (Nov. 3), "It's time to burn the wooden shoes" has sparked several reactions from south of the border. From Canada only a couple (tongue in cheek?), responses appeared in *The Banner*. This prompted me to write to *The Banner*, but my response arrived too late, for the discussion was cut short. After reading Mr. Vandermeij's article in the Dec. 19 issue of *Calvinist Contact* "Deacons have a major role in ministry to the elderly," I like to comment on these articles. I feel that both articles make their point well. Although these articles deal with different subjects, they both fail to emphasize a point that still is important in many of our Reformed communities in Canada.

I agree with Rev. Kuyvenhoven (*Banner* editor), that ethnic exclusivism (to borrow his term), is wrong and should not be tolerated in the Church of

Christ. But that should not mean that we, at this point in time, do away with everything that reminds us of our Dutch background. If we do, it does not show much love and concern for those who, during the fifties and early sixties, did so much pioneering work in establishing our churches, schools, etc.

Keeping a few "wooden shoes" around and using them to serve the elderly should not irritate those members among us who boast a different ethnic background. It is a sign of Christian maturity that we are willing to be stepping stones (also for our older members) and not stumbling blocks.

We should make "De Wachter" available to our older members for several years to come yet. And if the need and possibilities are present, an extra Dutch service should not be considered an exercise in nostalgia, but a gathering of the congregation of our Lord

Jesus Christ.

Mr. Vandermeij concludes his article with ten good suggestions. But he fails to mention one important area of ministry to our elderly. I think ministering to them (if needed) in their mother tongue could be very important to them. It could be the anchor that keeps them from sliding into utter loneliness and a feeling of being deserted by the very community they helped to build.

Having a few elders and deacons in our congregations who are able to minister to the elderly in the Dutch language is not a catering to ethnic preferences. It is a simple acknowledgement of the fact that often the second language slips away again when a person grows older. And we better remember the possibility that many of us, who came here in our late teens or twenties, (and were educated in the old country) could be in the same circumstances when it is our turn to sit in a rocking

chair or spend our days in a home for the aged.

Hilbert Rumph,
Drayton, ON

Trudeau by any other name



Dear Sir:

The editor of your so-called *Persoverzicht*, the Rev. Carl D. Tuyl, week after week without interruption, takes the liberty, whenever he writes about our Prime Minister, the Right Hon. Pierre E. Trudeau, to refer to him as "Zijne Majesteit."

Besides the fact that this is very repetitious journalism and has, in my opinion nothing to do with an objective "Persover-

zicht," it is more objectionable to me for the flagrant disrespect it shows for the man holding the highest office in the land.

I grant the Rev. Tuyl the right to disagree with and even to dislike our Prime Minister, but to demonstrate this week after week by name-calling, is in very poor taste and does not do credit to a Christian paper.

William De Boer,
Edmonton, AB

Education dull?



Dear Sir:

As principal of this Christian high school, as teacher in this school, and as a perennial student myself, I take serious offense at the closing remark made at the end of the article entitled "A Woodland Festival of Drama" (Dec. 5, 1980). The inference that school "... might indeed be a dull place" without the inclusion of the extracurricular activities is certainly not in keeping with the views of the Christian community which supports Christian schools be-

cause they feel the knowledge about God's creation to be learned there is vital and dynamic, rather than dull. My first thought was, "If it were not for the annual picnic, Church would be a dull place indeed!"

I am pleased that *Calvinist Contact* finds it important to report on the extracurricular aspects of Christian schools, but I think the position of the paper ought to be supportive and uplifting of the education offered in schools.

John Vanasselt,
Cambridge, ON

Cheap gospel ditties in church



Dear Sir:

On the matter of music, I agree with Mr. Tensen that the New Testament church should not sing *only* the 150 Psalms. At the same time, in picking the songs for worship services, I find myself going back again and again to these Psalms. These Psalms are so God-centred in comparison to many of the hymns, even in the Psalter Hymnal. The latter are too often man-centred, and some

are too sweet and sentimental, not to say unbiblical — c.f. e.g. 342, 379, 433-4, 451. I hope some of these will be eliminated in a new edition of the Psalter. There are indeed some very excellent hymns — cf. e.g. 331-334, 406, 413, 431-2, etc. But apart from some of these, I still prefer the psalter section to the hymnal section.

I would also like to make a plea for our Christian schools to teach our children more of

these versified psalms. Many of our parents and grandparents could sing many of the psalms without cracking a book. They learned them in school. Why can't we do the same? Let's use the treasure we have in the Psalter rather than concentrating on cheap gospel ditties and other frothy songs. Our children will be the richer for it.

J. Tuininga,
Lethbridge, AB

A church in action



Dear Sir:

The other day we received a bulletin announcement from the Synodical Interim Committee of the Christian Reformed Church of North America concerning the opening of the Canadian denominational offices in Burlington, Ontario. Dates and times were given at which the offices would be open for visiting and the announcement closes with the sentence: "Come out and show your support for your Church in action."

It is this last sentence I would like to comment on.

I have a question. If one does not rejoice in the opening of Denominational Offices (note the capitals used!), because one is convinced that the opening of such offices is the first step on the road to a separate Canadian denomination; and further if one therefore will not joyfully join the crowds who will admire this new "achievement" in the history of our denomination, — does this mean that one then

does not "support your Church in action?" Is the opening of an office proof of church action? Is that where the action is of "your Church" (again note the capital letter)?

Without wanting to be a spoilsport, I do want to respectfully point out that the action of "my church" takes place here in our own community. When I think of the Church (with a capital letter) I am thinking of the people of God, men and women, boys and girls, who love the Lord with all their hearts, and serve Him to the best of their ability where they are as they are, in humble gratitude for His mercies received in Jesus Christ. That is where the action is!

The church as it is repre-

sented in the denominational offices is definitely the church with a small c. Denominational offices are a dangerous but necessary evil. In today's modern society we cannot do without them, but we better keep them as small as possible, as invisible as possible, and we should definitely never say that one should come to see the Denominational Offices to see "your Church in action."

Surely one would hope that the Christian Reformed Church in North America has more action going for it than the establishment of denominational offices.

Martin D. Geleynse,
Dollard des Ormeaux, PQ



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Church Page

PASTORAL PONDERING

Shoring up our confession

Why? It's a question we often ask when things don't go the way we like them: when a dear one dies, or when disaster, sickness or accident strikes. The Word of God in James 1 is usually easier to swallow when these things do not happen than when we are hurt by them. When a child leaves the way of God to follow an unbelieving pathway, we as parents ask — often in self-accusation: why?

But when things go along smoothly — in our opinion — we don't ask why often enough. To my view, Christians should be much more inquisitive in finding out why they do things the way they do. However, that's not such an easy task. We are not always honest with ourselves or with each other. We may not have the interest either, or, for that matter we may be content to have others do our thinking for us.

The result may be, when Christians no longer delve into scriptural principles for their actions, that we have a "dead orthodoxy." That's an outward form of religion that denies an inward power. Usually it means that older, as well as younger people have a sentimental attachment to the old way and the old words, without being able to say convincingly why it should be so. Dead orthodoxy in history, as I see it, has always been a religious conservatism that in due time turned to reactionary liberalism. To me the sentiments of a Chr. Ref. Church leader are quite accurate: "It's easier to bring the Word to a living liberal than to a dead conservative."

I thank God for the life in Trinity Church. I hope our young people never quit asking why. I trust our young couples never quit asking it. I expect our older people will never quit asking, either.

Why do we do things and say things the way we do? Why do we hold to the doctrines of infant baptism? Why do we have Christian politics and Christian education? Why don't we have altar calls in our churches and why do we stress the doctrine of election? Why do we read the law in church? Why do we attend services twice on Sunday? It is with such questions and thousands of others in mind that we have a teaching ministry in our church. As pastor, I encourage you never to give up learning.

When we as Christians no longer have a framework of learning we die to the leading of the Holy Spirit. Then we easily become satisfied with the status quo; and surely that is a grievous sin in most circumstances. One Abbotsford minister told me last year that people don't read anymore. I'm glad that Trinity's experience with the new church library is proving that such is not the case. A valley minister informed me recently that he saw in the Abbotsford mentality a measure of "dead orthodoxy." What do you say? Is that true or not, or just to a degree? My stay here is too short to really know.

The consistory presented a number of "goals" last week with the intent to make us ask why in everything we do. Or to put it differently, these directive goals are the means to make us consciously aware of the reason for doing what we are doing. Do you find that helpful or unsettling? Are these goals a good avenue to be a true Reformational church? Are we in the Trinity Church intent on continuing the Reformation? All of these questions and comments are intended to stimulate discussion among us, so that we may be a reforming church.

Rev. R. Stienstra,
Trinity Chr. Ref. Church, Abbotsford, BC

Church News

Christian Reformed

Called

—to Immanuel, Brampton, ON,
Rev. Jacob Quartel of Ottawa,
(Calvin), ON.
—to Ancaster, ON, Rev. Verlyn

Verbrugge of Kalamazoo, MI.
—to Gereformeerde Kerk, Wijn-
jewoude (Fr.), Netherlands, Rev.
Peter Ravensbergen of Smithville,
ON.

Accepted

—to Toronto (Willowdale), ON,
Rev. Jack Westerhof of London, ON.

New Clerk

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PRESS PARADE

A time for spiritual re-evaluation

We do hope to celebrate the sacrament of the Lord's Supper, next Sunday. It is a good custom among us to prepare ourselves for the celebration. Everyone may do that in a manner suited to himself. There are, however, some elements of preparation which we should certainly not neglect. The first one is a recognition of our own sins, and not just a superficial intellectual agreement with the fact that people are sinful. It is well to call to mind special sins, acts which burden the conscience.

The second element of preparation is the renewal of conviction that in Jesus Christ God forgives our sins. The third element is to restore by a personal act, any broken relationship. And, finally, it is well to get in touch again with the hope of the Christian in the Lord's return according to his promise.

Reading of the psalms can help us in our preparation: awareness of sin, Psalm 32 and 51; conviction of God's forgiveness, Psalm 130; restoration of relationships, Psalm 133; and for the hope of Christ's return, Psalm 98. The elders and the minister are ready and willing to minister to anyone whose conscience would be burdened in such a way that without Christian counsel participation in the sacrament would be impossible for them. You can be assured of the discretion of these officebearers in their ministry of spiritual help.

The consistory urges the congregation to be busy especially with the needs of our church. Pray for growth in all of us.

First Chr. Ref. Church,
Toronto, ON

Directing evangelism

The committee appointed to formulate a rough draft of a mandate for the Evangelism Committee of First Church reported on the fruits of its labours. The result of this is that Council adopts the following mandate.

"Evangelism in its broadest sense is this, that we bring to bear upon our society the healing power of Christ. This means that we are called to

If you have
news or
information that may be
of interest to others
about the church in your
community,
send it to C.C.
for our church page.

minister to the aged, the poor, the depressed, to single parents; in short, all who stand in need of healing and restoration. This means that we are called to proclaim the liberty which Christ brought and that we work for justice and righteousness.

Specifically for First Church this means that we commit ourselves to continue and improve the existing projects (motel ministry, hospital visitation, and our participation in the Fair Ministry and Operation Friendship), and that we recognize the McCauley area as the area which we need to explore in order that we may become sensitive and aware of the needs in this location so that, in turn, we may be able to address these people in a Word and deed ministry."

First Chr. Ref. Church,
Edmonton, AB

Contradictions

Reading through a book with a collection of church bulletin articles written by the late professor (then: pastor) K. Schilder, I found also an article under the title: "Remarkable Contradictions" (Merkwaardige tegenstrijdigheden), written in 1923. Remarkable indeed. The article quoted a letter written to Rev. Schilder, in defense of the public school and in opposition to the Christian School. It defends the public school basically on three grounds: that at the public school there are still teachers who still testify of God's Word and commandment; that it is the calling of the state (government) to see to it that the Bible is maintained in the public school; and that "the so-called Christian school is only, in my opinion, mostly the work of man," a school where the "so-called Christian teacher much too often has his Christian principles in his head and not in his heart."

The reading of this brought back in my memory what Schilder wrote on another occasion, about a Netherlands Reformed Congregation whose members were taught, not to send their children to the (Reformed) Christian school, but to the public school. The reason was that in the Christian school it was assumed that the children were born again already, but regarding the public school, there were no objections (see letter quoted above).

Schilder remarked that this was not true. The Christian school was based on the Reformed Confessions and not on a doctrine of assumed regeneration; he asked whether it was then better to send them to the public school, which did not care at all whether the children were or would be born again?

Then, one day, a remarkable thing happened. This particular Netherlands Reformed Congregation had grown in number over the years and all of a sudden a Netherlands Reformed School was started. Now all the children of the con-

gregation had to leave the public school and be enrolled in their own school. Schilder did not deem this Reformed at all; he condemned the more as sectarian.

Of course, you might say, but don't forget, these things happened in the 1920s and 30s, and in circles of the Netherlands Reformed Congregations at that time. That's true. We live half a century later and we are Canadian Reformed and we have gone through the school of Schilder. Remarkable contradictions! Indeed!

Canadian Ref. Church,
Calgary, AB

Let your nay be nay

Recently my wife and I have gone on a diet. In the process I became acutely aware of how hard it is to say: "No" to sugars, starches and fats. Even when used only moderately before.

The world in which we live has a lot of good and bad things to offer. To lead a good Christian life we have to learn to say: "No!" In our permissive society, where parents only warn and never say no, the answer, no, can be a very distinctively Christian answer.

It is of extreme importance for our young people to learn to say no; no to invitations to do wrong, no to drink, no to drugs, no to offensive behaviour.

It takes a lot of guts and courage to decline when others are saying, yes. It is easy to go with the crowd, to go with your feelings. It takes a strong, mature person to say, no!

When we expect our young people to say no, we need to help them. First, we must not be the permissive parents that will not put their foot down when things go wrong. It is very liberating for our children to learn their limits, and that parents care enough to say and mean, no! Second, when we expect others to know their limits, we have to give a good example ourselves. If we demand self-control from our young people in their behaviour and entertainment, we must be unmistakable examples of self-control in eating, drinking and driving, and entertainment ourselves.

To follow Christ we must practise self-denial. That means to say no to what does not please him.

Bethel Chr. Ref. Church,
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The C.R.C. of St. Albert, Alberta (organized, with 31 families) will soon call a minister. We are located in the Edmonton area.

Interested party, please contact in strict confidence, Mr. A. Degner, 14 Lawrence Crescent, St. Albert, Alberta Phone: (403) 459-6396

LETTERS

Towards a politics of justice for all



Dear Sir:

Mr. J.B. (John) Ludwig made some serious allegations and asked important questions in his recent letter (*Calvinist Contact*, Jan. 2, 1981). They deserve a frank response by CJL and open-hearted discussion by all who with us seek to engage in political action that accepts the message of the Scripture and the Lordship of Christ as its starting-point, and consequently, rejects the left-right conflict as a false dilemma.

Mr. Ludwig alleges that "CJL has a tendency to lean to the left, so to speak and by so doing 'turns off' a large sector of the CRC community which tends to lean to the right." He refers to my Nov. 7 speech in Edmonton during which I indeed expressed, among other things, my continuing concern for the millions of people who suffer terrible oppression under right-wing regimes in Latin America.

My primary reason for alerting the Christian community to the ongoing persecution and suffering to which the military dictatorships of countries such as Argentina, Chile and El Salvador are subjecting so many desperate neighbours is because our opposition to the exploitation, disappearance, torture and outright murder of God's creatures is clearly contrary to His love for life. Therefore, our critique should not only be directed against leftists but also, and equally, against rightists who are guilty of such brutal actions.

That's why I am deeply concerned about the numerous prisoners and refugees in both South East Asia and Latin America, and that's why I quoted Isaiah who talks about the urgent need "to let the oppressed go free" (58:6) is this the "very heavy Christian sauce... covering a somewhat tainted piece of meat?" Is this the "rather disturbing signs of intolerance," the "tunnel vision," of which Mr. Ludwig accuses CJL and myself?

I publicly voiced my Christian concern for our Latin American and South African neighbours precisely because the so-called Moral Majority in the United States has yet to be publicly critical of President-elect Ronald Reagan's stated intention to strengthen America's economic and political ties with governments that are widely known for their systematic violations of human rights, civil liberties and political freedoms. My critique is not so much directed at the new U.S. Administration, although it plans to pursue such a regressive foreign policy coupled with a renewed arms race. Rather, I am more troubled that millions of North-American Christians increasingly support such insensitivity to justice by remaining silent or

by uncritically endorsing and repeatedly voting for politicians who have yet to demonstrate their basic commitment and determination to act politically in the spirit of Micah: do justice, love mercy and walk humbly with your God (6:8).

It is out of this Biblical desire that there be justice and liberty for all persons and all value communities that the CJL is defending the Canadian native peoples' human right to governmental protection, especially at a time when a new constitutional arrangement is being developed without their participation. Precisely because of the "radical change" that Canada's energy companies and governments are seeking to impose on the native peoples, CJL is advocating public justice policies and stewardship practices that respect a well-established community such as the Dene Nation, and enable it to live out its basic beliefs within the framework of legislation that protects all and discriminates against none.

A pluralist society such as Canada's should do its utmost to find equitable ways and effective means of becoming "a community of communities" in which there truly is legal equality of opportunity for all persons and all groups to express their diverse views and ways of life meaningfully, that is without the one lording it over the other. As people who know what it is to be treated unfairly when it comes to establishing alternative educational institutions and forming independent labour organizations, we should be sensitive to the plight of our neighbours in the North and be supportive of their crucial struggle for justice.

Mr. Ludwig points out that "we should be far more concerned about our own 'white,' Canadian 'Christian' culture" because it has been subjected to far more destructive change than we often realize." Precisely because we do realize that "as Christians we have been almost totally ineffective in dealing with this problem," the CJL, and others who are concerned with the coming of justice, want to do all they can do help prevent the same destructive change from being imposed on our native neighbours and to help promote real answers that bring healing and harmony.

While the CJL has indeed been actively supporting the native peoples' struggle for survival, this important activity does not arise out of "CJL's pre-occupation with the native culture in the North," as Mr. Ludwig alleges. Rather, CJL's attempt to be of public service stems from its response to God's central command that we love Him and our neighbours as ourselves, especially the weak, the oppressed, the

hungry, the lonely, the orphan and the widow, both at home and abroad. Such Biblical love for people must also assume political expression.

In this connection, Mr. Ludwig and other interested *Calvinist Contact* readers may want to take the time to review the detailed evidence which the CJL has presented to the Berger and Lysyk inquiries, the National Energy Board and the House of Commons' Standing Committee on Natural Resources and Public Works regarding the urgent need for, and real possibility of, a national energy policy inspired by the Biblical command to do justice and practice responsible stewardship. It was within this context that we have elaborated on our conviction that the government should recognize and respect the rights and freedoms of the native peoples.

In order to get an accurate overview of CJL's other public justice and stewardship concerns, Mr. Ludwig may also wish to examine the CJL's recent submissions to the House of Commons' Special Committee on Alternative Energy and Oil Substitution and to the Parliamentary Taskforce on North/South Relations (in which we outline our views regarding Canada's obligations to poor people in Third World countries).

Furthermore, CJL's latest brief concerning the proposed *Canadian Charter of Rights and Freedoms*, which was presented to the Special Joint Committee of the Senate and the House of Commons on the Constitution of Canada, discusses why the freedoms of conscience, religion, thought and belief mentioned in the Charter should include their free expression in the media, in peaceful assemblies, associations and institutions. This has been one of CJL's long-standing concerns.

Finally, I invite Mr. Ludwig to review CJL's quarterly publications, *Catalyst*, *Political Service Bulletin* and *Progress Report*. A careful reading will confirm that CJL is busy with a variety of public justice issues besides the plight of Canada's native peoples. The varied contents of these papers will show that CJL seeks to avoid the left-right conflict and that, instead, our communal commitment to the authoritative Scriptures and the Lord's sovereignty, as well as the Bible's invitation to all people to act responsibly in harmony with God's central love-command, are our "only Christian point of departure."

Whenever CJL departs from the fundamental principle, we sincerely hope that Mr. Ludwig and others will not only have the courage to help us rediscover it but will also have the will to help us work out its concrete social, economic and political significance for our troubled times. May our working together in faith lead

to genuine peace on earth and full-fledged justice and liberty for all God's creatures everywhere!

Gerald Vandezande

Public Affairs Director
Committee for Justice and
Liberty Foundation,
Toronto, ON

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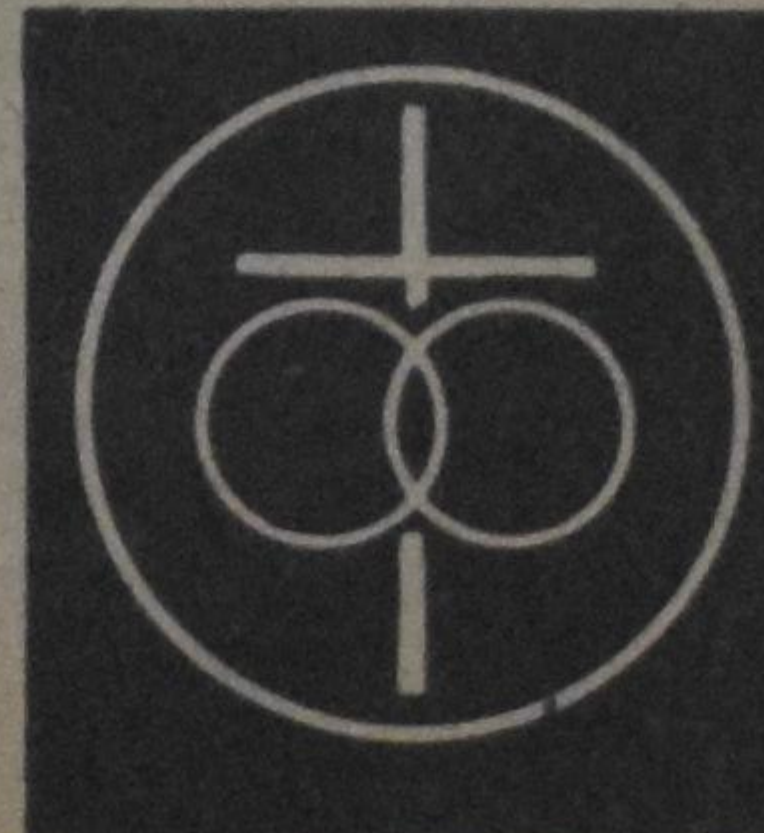
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H. Koutman plans to be in B.C. — Jan. 19-31; Alberta — Feb. 23-March 7.

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Another French Canada

by Virginia La Grand

Mrs. La Grand is C.C.'s correspondent living in Halifax, N.S.

Our tourist literature in Nova Scotia this past summer featured the Acadians. Nineteen Eighty was the 375th anniversary of Champlain's founding a permanent French settlement here, and the provincial tourist board took the occasion to welcome visitors to "the Acadian Shores of Nova Scotia." In a handsomely-printed brochure they tell us that "modern-day l'Acadie... is a conglomeration of fishing villages situated along the coastlines of the province."

For those of us whose families haven't been in Nova Scotia for anything like 375 years, the Acadians in their scattered fishing villages are a very minor part of life in this province. Most of our towns are heavily British, with a strong element of New England Loyalist thrown in. The Union Jack flies from the Province House,

and there is a high percentage of British accents in academic and business circles.

It is almost surprising to learn that in 1971 the Acadians made up as much as 10 percent of the population. How can there be so many here, we wonder. After all, one reminder of the former Acadian presence here is the "Evangeline Trail" which winds through the fertile Annapolis Valley. We know the Acadians do not live there any more, because when we drive to "The Valley" to pick our strawberries, fresh vegetables or apples, we visit our friends from the Kentville Christian Reformed Church who have some of the farms there.

To be sure, there is a statue in a Provincial Park at Wolfville of the beautiful — and fictional — character Evangeline, the heroine of a poem by the American poet Longfellow. This poem tells of the tragic day when British soldiers rounded up the Acadians and deported them. In separating families, they separated Evangeline from her husband Ga-

briel on their wedding day. The statue of Evangeline looks out to sea very sadly from the place where there used to be a village.

The fertility of "the Valley" — there is only one in Nova Scotia which does not need any other label — is both a discovery and a legacy of the Acadians. Many of them had come from Poitou, which is a marshy area of France, and they knew how to dike the low, flat lands to keep out the salty tide water. The prosperous farms they made gave Nova Scotia the reputation in pre-revolutionary New England of being a fertile place, a land of milk and honey. Certainly a suspicious distrust of the Acadians as being governed by French Roman Catholic priests was a factor in the deportation, but it also seems that the British settlers in New England wanted the Acadians cleared out of the region so that they could have the land for themselves.

Finally, in 1755, the British forcibly removed 6,000 of the some 10,000 Acadian settlers

and brought them to other British colonies. They were scattered in small groups, and families were broken up so as not to disturb the other colonies.

The excuse for the deportation was the Acadians' refusal to take an oath swearing "loyalty" to George II rather than merely one which acknowledged his "suzerainty" — an oath they were willing to take. The oath and threat of deportation had been faced by the Acadians twice previously but on both of those occasions the British military governors had not had the ships or men to carry out their threats.

Aside from the question of the oath, the conflict between the British and French in North America extended back over several hundred years. The Acadian community was simply a pawn in a larger interest. The French in France and Quebec hoped to use the Acadians against the English, and were happy to have them in Nova Scotia to absorb the retaliation from New England for Indian raids incited by Quebec.

The French priests, who saw France as the protector of true religion, incited the Catholic Indians to attack the English and continued — without much effect — to urge the Acadians to support France at all costs. The English considered the Acadians unreliable because they seemed to be governed by their French priests. But by the time of the deportation, the Acadians had been in North America for several generations, and had few links with contemporary France. They were living a self-sufficient life of farming and fishing. France's fur trade was centred in Quebec and the Saint Lawrence River. The Acadian's trade contacts were primarily with New England, and they saw themselves as an independent and indigenous people.

The deportation of 1755 did not permanently eliminate the Acadians from the Maritimes. After living as exiles in the United States, many searched for their families and then slowly made their way back north to the Maritimes. Some

Continued on page 8.

PASTORAL COUNSELING

By Rev. Ralph Heynen

Put first things first

There is an interesting story told in the gospel of Mark, the second chapter, about a man who was paralyzed and his four friends brought him to Jesus. When they couldn't get near where Jesus was, they lowered him through the roof, so that Christ could touch him. But Jesus didn't immediately heal him; He first said to this man: "Your sins be forgiven you!" I can imagine that this man was a bit disappointed. I shouldn't wonder that the four men who brought him were also a bit disappointed. He didn't come to have his sins forgiven, he came to be healed!

Why did Jesus do this? Jesus points here to man's greatest and deepest need. And this is, of course, the deepest need of all men, something that many people have not been willing to accept. Even within the church there are those who have criticized the intensely spiritual emphasis that the church lays on this. Why do we send missionaries to the Gentiles? Wouldn't it be far better to send technicians and people to help these people learn to farm? Why do we send tracts instead of food? Why do we send Bibles instead of clothing? Why do we send Gospels instead of some tools that would be helpful in their farming?

When people ask such questions and look at the church in a critical way, it shows that they have misdiagnosed the needs of mankind. They don't see the needs of the world in its proper light. We don't discourage the humanitarian acts of men, but let's not forget that there are more basic needs. I know the mission work of the church has changed a great deal. Today on our mission fields we have technicians, craftsmen, pilots, carpenters and agriculturalists... But we should not forget that the basic goal of such work is the spiritual one —

bringing the Gospel of Christ to those who need that spiritual food for their hungry souls.

This is also true in illness. I know that when people become sick there are some who say: "Well, what did this person do? What sin did he commit?" Or we ask this of ourselves when we become sick: "What is wrong with me? Why does God treat me this way?" And there's no answer. Usually sickness is not the result of a personal sin — it's not that God measures out a bit of punishment for sins every Saturday night. There is a relationship between sin and sickness, but everytime we have an ache or a pain, we don't have to ask: "Now, let's see, what did I do wrong today that I should have this pain?" But it is true that we are suffering the results of sin that have fallen upon the human race. And this sin affects us — body, mind and soul — our whole being. There are spiritual factors in illness. We all know that in mental and emotional illness there are spiritual factors. Doctors tell us that many physical ailments are brought about by emotional or mental problems.

This is also true in a spiritual sense. The lack of spirituality — the weakness of our faith, the fact that we don't have the kind of aim and goals in life that help us to reach towards the loftier ideals of the Christian faith — these are all factors that affect us physically, emotionally and mentally, as well as spiritually. Emotional tension can express itself in headaches and pains; anger and hostility can create exhaustion and chronic fatigue. In fact, all our emotions are accompanied by bodily reactions. When we sorrow we have tears; when we are joyful we laugh; when we're ashamed we blush; when we are fearful the heart beats faster. There

are spiritual factors involved in life; in the way we feel, in the way we face up to our worries, our tensions, our fears.

I talked to a man the other day who had lost his job in a factory — a factory related to the automobile industry. He said: "I've been out of work now for four months. Up to this point we've been provided for with the help that comes from the factory and welfare. But, do you know, I haven't had a single day in all these months that I've been out of work that I didn't have a severe headache, a stomach ache... I've been a physical wreck!" Now, when he worked he didn't have any problems. This indicates the fact that his worry about providing for his family, paying his mortgage, paying for his car — had gotten hold of him so that he became sick because of it.

We need healthy emotions, healthy thoughts, but above all, we need a healthy sense of values. That's why I've entitled this little talk: "First Things First." And the first things we ought to put first are the things of the spirit, the things that pertain to our souls — our everlasting life. We go to church — we try to manifest our Christian faith, and in our places of business we try to talk to people about their faith. But I know there are people who go to church on Sunday morning and give to the church; for the rest they pretty much leave the church to itself. Many pastors complain about this.

They have a large percentage of members who are only interested in the church on Sunday morning and they make their contributions and that's about it. They're not at the mid-week meetings, they don't attend the regular meetings of the church and as a result the church becomes a rather lame organization. We only use it on Sunday

morning. Why put up a building that costs that much money and that has so many shiny pews and a beautiful organ and a sound system if people are only going to use it one hour a week?

I read today in the paper that statistics show that the average TV set in our country is used 7½ hours a day. That means over 50 hours a week. We go to church 1-3 hours a week. Surely we've got our values mixed up.

I spoke to a man who is an editor of a religious paper. He said: One of the biggest problems we have is to get subscribers, to get people to read our papers. And many people subscribe to a church periodical but they never read the thing. It doesn't mean much to them. You learn this when you talk to people and you say: "Did you read that in the church paper?" And they say: "Well, no, I never read that page too carefully." Which most likely indicates that they don't read very much at all. We put so much emphasis on material things and the spiritual things are moved off into the background.

I wonder whether it wouldn't be good for us to take an inventory of ourselves. How good are we as citizens of Christ's kingdom? The kingdom that He has come to establish in this world? Because that's the thing that really counts. Put first things first. Someday you'll wish you had.

THOUGHT FOR THE WEEK:

The idea that life should be made comfortable for all people is a false one. Life has its tensions but these tensions and struggles and difficulties help us to become strong. Men grow strong only when they weather the storms. And when they conquer life's difficulties.

THE ADVENTURES OF THE JOLLY BAKER

by W.G. Vandehulst



73. Seven low stools were quickly brought into the throne room. The seven bad-tempered people were seated on them, facing the King so that he could see whether the medicine worked.

The King looked at the seven terrified faces before him and thought, "They sure don't look very happy; they're evil-tempered grouches all right — just like me."

He waved his hand. The seven lackeys handed a bottle of the potion to each of the seven subjects, and with each bottle a silver thimble. Then the chief chamberlain stepped forward, and with a long stick decorated with a gold knob and bright ribbon he pointed to the first man.

74. "This, your majesty, is the evil-tempered shoemaker who throws shoes across his workshop before he repairs them because he hates to work. A lazy leatherstitcher."

The stick moved to the second man. "This, your majesty, is the wool merchant who lives along the square. He has painted all the windows of his house white so his three daughters can't look out while they're spinning wool. A real slavedriver."

"And this, your majesty, is the plumber. When he fixes drains and gutters, he loves to pull out all the birdnests he sees and heave them down into the street. He keeps a big board at home on which he puts a mark for every ten birdnests he has destroyed. It's almost filled already. A heartless birdslayer."



75. "And this, your majesty, is the woman who hates cats. She bakes bread every day so that she can knead the dough and pretend she's choking cats. A vicious vixen."

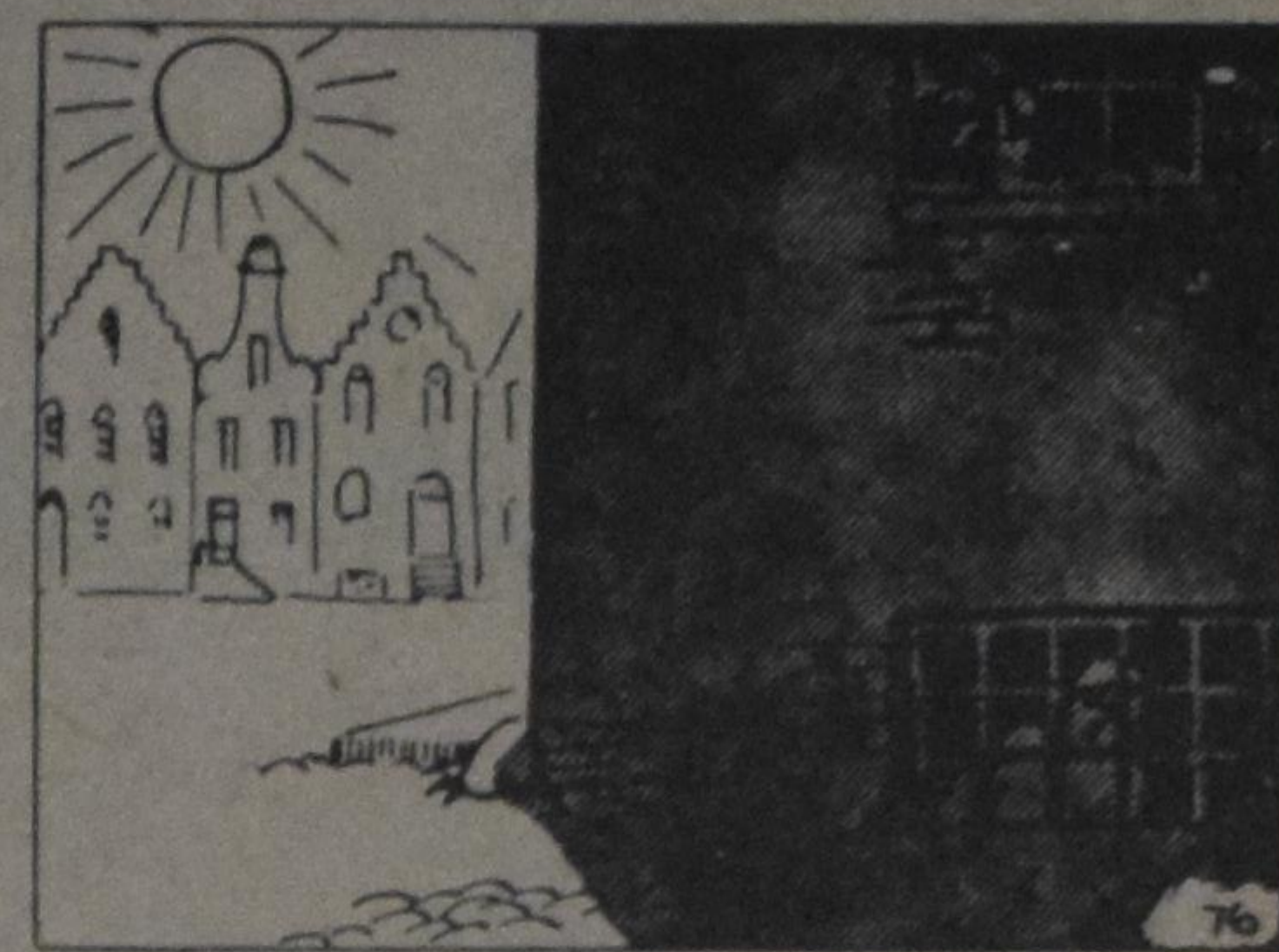
"And this, your majesty, is Mrs. Kleen, who lives beside the school. She sits at her window every day to make sure that no children play on her front step. She keeps wetting it down with pails of water so none of them will be able to sit on it. A mean, selfish woman."

"And this, your majesty, is the wife of the church caretaker. She makes her husband take off his shoes outside so he won't dirty the mat at the door. She —"

76. As the bad-tempered people were introduced, they hung their heads over their bottles of medicine in shame and fear. The King stared at them with piercing eyes as if to look into their hearts.

But the chamberlain went on: "The caretaker's wife makes her husband polish his shoes in the garden and comb his hair in the attic. All just to keep the house clean. And she quarrels with him every day. A sharp-tongued shrew!"

"And this last woman, your majesty, hates sunshine. When the sun shines she hides in the basement. She's afraid of getting freckles, and during the summer she scolds anyone who dares to say it's a beautiful day. A regular sourpuss."



77. The King had begun to look more grim and evil-tempered at each story. "Drink up!" he snarled.

The seven lackeys stepped forward, filled the seven silver thimbles, held them up to the lips of the seven subjects and snarled softly, "Drink up!"

The seven bad-tempered people drank, swallowed . . . Oh, how horrible! How loathsome! It was disgusting—sweet, bitter, sour, and salty at the same time. They didn't know what to do, gagging and sputtering to rid themselves of the foul taste. "Oh," they thought in fear, "the King must think this horrible stuff is going to cure our evil tempers."

78. "And if we don't change, what next? We better pretend that this medicine works, perhaps then he won't punish us and he'll let us go home."

They looked at one another, smiling sourly and nodding as if to say, "Yes, I'm already beginning to feel better." The woman with the freckles stuck her head in a sunbeam that fell through the window. And the woman who hated cats stroked her knee as if she were petting a cat.

But the King had seen how bad the potion tasted, and he also saw how the seven people were trying to fool him. Suddenly he could no longer contain himself and he burst into loud laughter. "Ha-ha-ha! That's sure a powerful potion, but I'm afraid I wouldn't like it. Ha-ha-ha!"



79. "The King is laughing! The King is laughing!" whispered the courtiers to one another. They looked at one another as if to say, "This hasn't happened in a long time. This promises to be a good day. The King's bad mood is gone."

"The King is laughing!" whispered the seven test subjects to one another, as they tried to get the horrible taste out of their mouths. They looked at one another as if to say, "We're in luck. The King is in a good mood."

The caretaker's wife, the boldest of the group, stood up, bowed to the King, and asked, "Please, your highness, may we go home now?"

80. "Go home? Yes, yes, of course you may go home. And take your medicine with you. If your bad temper returns just take another thimbleful and then you can smile again. Ha-ha-ha! Yes, I saw it myself. It works miracles. That doctor really is a miracle healer. Ha-ha-ha! What a joke!"

The King laughed merrily like a happy, carefree man. The seven subjects backed away, bowing until they were near the door. Then they turned and, stampeding, they pushed and shoved to get out of the throne room as quickly as they could. The King didn't even get angry at their bad manners but only laughed harder. "Ha-ha-ha! Be careful, don't break your bottles! Ha-ha-ha!"

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TRADITIONAL FAMILY BAKING

Canis, the Robot

Part 4



by Lloyd Rang

Chapter 4 Can Goes to School

When William awoke in the morning, he found that Can was pacing the floor at his bedside. An automatic timer inside Can's belly would cause it to start pacing the floor at a pre-set time. This enabled William to wake up on time for school.

Sleepily he got out of bed and saw to doing his morning chores, or rather, what he considered to be chores. First he had to wash himself, including his ears and neck, then brush his teeth. Then followed the unpleasant task of making his bed. Clothes came next and the gathering of his homework. Then he went downstairs to breakfast.

When he entered the kitchen, he found his parents already eating their bacon and eggs. He should have let Can start pacing fifteen minutes earlier, he thought. Can, too, had made his way down the steps and was sitting at William's chair, waiting for him to come.

After William had finished breakfast, Mr. DeVos sat back in his chair. "William," he said with a great air of importance, "I think it's time for Canis to start earning his keep."

William, puzzled, began, "But how can he?"

"He can start," continued William's father, "by bringing in the newspaper, bringing me my slippers, helping your mother to carry things, and in general by staying out of mischief. Now I suggest that you put him into the shed."

William, already standing, replied, "O.K., Dad, I'll lock him up right now."

"Oh, and William, you'd better tighten his jaw a bit. When he brought me my slippers, they fell out of his mouth," his father said smiling.

"Will do, Dad," said William, lunging for the door. "Bye, Mom!" he called. With that he was gone, Canis at his heels.

When they reached the shed, William, eager not to be late for school, hurriedly began to tighten Can's jaw. In his rush to complete the repair, he accidentally slammed back his wrench and knocked out one of Can's fuses. Since it did not seem to require his immediate attention, he quickly left the shed and closed the door, forgetting to turn Can off.

In his rush to get to school he quickly ran around the shed and in the process bumped into Eric with a startled "Hey!"

William, who always recovered first in such circumstances, cried out, "Hurry, Eric! It's five to nine. If we don't hurry, Miss Hellinga will hand us one of her favourite detentions." Luckily, the boys' school was only a few blocks away and, as Eric pointed out, this day was the track meet and for him this run was good practice.

As they neared the school, William could plainly see that the bell had not yet rung for the second time. There were seconds to spare and with a last ditch effort the two ran as fast as they could, reaching the school just as the bell rang once more.

Meanwhile, back at William's house, Mr. DeVos was lugging a bag of garbage to the shed. At first he had second thoughts about opening the door as Canis might be actively prowling about. But when he pressed his ear to the door and heard nothing, he confidently opened the door and prepared to walk in. Then, in a mighty roar of his motor, Can shot out of the door and slammed into Mr. DeVos' legs. The poor man, caught off balance, toppled over and fell flat on top of the trash bag, ripping it at the seams.

Canis, meanwhile, had picked up his master's scent and was already well on his way to William's school while Mr. DeVos collected his garbage without fully realizing what had happened.

By this time, Canis was busy zooming

around cars parked near a busy intersection. Suddenly something wizzed past him, something large and noisy, something with four round discs under that spun furiously. Immediately his instincts sprang to life. The perpetual motion of the four spinning spheres in front of him drove him near madness. He then lunged at the big object and with one powerful snap of his adjusted jaws, ripped some of the black rubber. Immediately a great hiss rang in Can's mechanical ear. This confused his electronic brain as it was a sound that he could not comprehend. The sound of deflating tires had not been programmed into his system.

Leaving the distressed car behind, Can proceeded across the road. Then the scent became stronger and, as his electronic nose deducted, it was coming from directly in front of him, somewhere in the area of a particular building. Ah, yes! This was it! Can gunned his engines and headed full speed towards the front door.

As soon as he reached the steps, however, his electronic brain told him that there was a problem. His cushion-of-air engines would not raise him high enough to clear the stairs. Thus, his only alternative was to use the ramp intended for the handicapped. With new resolve Can proceeded up the ramp and through the open door that led to the hall.

Once inside, Can found it difficult to relocate his master's scent as there were so many other scents mixed in with it. Finally he rediscovered the smell and continued to follow it. Soon he found that it led straight to an open doorway.

As he peered inquisitively around the corner, Can suddenly spied his master and just as he was about to give a joyous robot yelp, he remembered from past experience never to yelp loudly in public. And besides, he noticed a great,

delicious-looking math textbook lying near one pupil's desk. The blond-haired girl who owned the book appeared to pay no attention to it at the moment. So Can crept up to it, meaning to snatch it away. However, he found his jaw hard to control after William had adjusted it, and instead of grabbing it, he snapped the book in two.

The girl in the desk looked down and observed a strange, metal monster chomping her math textbook into minute pieces. This set her off screaming to Miss Hellinga, her eyes wide open with terror.

Miss Hellinga, not being able to distinguish many words other than "creature," "monster" and "destroyed math book" calmly asked, "Now, dear, what do you mean? Where is your textbook?"

The young girl, not really knowing exactly what Canis was, pointed to the approximate position of his stomach and replied, "In there!"

All Miss Hellinga needed was one glimpse of Canis to recognize the work of her "most favourite" student. She had a vision of lifting William up by his ears and taking him out of the classroom, but she realized that if she even attempted to do so, Canis would bit her leg for her hurting his master and at the rate Can could chew, she would rather not evoke the monster's anger. So instead she ordered William to place Can in the classroom closet. It was wiser, she figured, to make as little as possible of this terrible incident.

Vainly William tried to object by saying, "But, Miss Hellinga, the track shoes are..."

"No but's. You put him in there right now. And, of course, I expect to see you at recess."

Conclusion next week.

Continued from page 6

came to Nova Scotia, and many came to New Brunswick, where they now make up 40 percent of the population.

The history is a tangled and unhappy one. Aside from providing a lesson on the results of superpowers using smaller peoples as pawns, the history of the deportation would hardly be interesting to the world today or edifying to Nova Scotians. But this year's anniversary was in honour of the settlement, not the deportation, and the Acadian community took the occasion

to celebrate their continued existence. The summer was punctuated by Acadian celebrations held not in the large cities for tourists but rather in the villages where the Acadians live. These festivals were an indication of the resurgence of community spirit in these villages.

There are indications that the Acadian culture is beginning to be recognized by other Nova Scotian institutions besides the Tourist Board. Long having relied on the Acadian University, Ste. Anne, at Church Point as their only academic enclave, Acadians in Nova Scotia will now find that the provincial teachers college is going to add a fifth course in 1981-82 for the Acadians who plan to teach French and teach in French. The first of the courses was introduced only ten years ago. Two years ago, Halifax got a French radio station — though admittedly only one which transmits material from the French CBC in Moncton, New Brunswick.

Most notable in terms of

Acadian cultural recognition is the prestigious French literary prize — the Prix Goncourt — which has never been awarded to a writer from Quebec, but was given to an Acadienne, Antonine Maillet, in 1979 for her novel *Pelagie-la-charette*. Through her novels the outsider gets a glimpse into her Acadian community with its dogged insistence of keeping track of family lines and family history, its memories of deportation, and its insistence on the validity of its own version of the French language and of the dialect's roots in Breton French.

Mme. Maillet's readers also see the ability of the community to weave spiritual values into its struggle for survival. The community novel *Pelagie-la-charette* tells the story of an oddly assorted band of Acadian exiles slowly working their way up the East Coast of the United States back to the land from which they were evicted. Some of the exiles leave the group to go to new French settlements in

Louisiana where it is warm and living is easy, but Pelagie, the strong and compassionate mother, the indomitable leader of the flock, keeps pressing north to "the Land."

The love of the land — our land — the land of the Maritimes, is a legacy which the Acadians have given the whole region. When they came back to Nova Scotia they found they could not simply reclaim their farms — though in many cases the new owners needed Acadians to keep the dykes operating. The Acadians ended up taking bits of the South Shore for their settlements — areas which nobody else wanted. Hoping the British would not notice them, they became fishermen. They did stay in this region, however, and they loved it.

The Acadians' feeling for the land is a noteworthy contrast to some other early European reactions to the Americas. V.S. Naipul, a Trinidadian author, writes about how the Spanish who came to South America

were so driven by their search for gold that they could not even notice the geographical features of the land. Their explorers note vaguely some rivers, mountains, forests, but convey no glimmer of wonder or of affection.

Naipul feels that early Spanish disregard — even hatred — of the land has profoundly influenced the societies which developed in Latin America. Maritimers in contrast, are surrounded by the living Acadians, the dyked marshlands and the place names which remind us that this land has been tended and has been deeply loved by the Europeans who settled here. In a year in which it is a cliché to talk about leaving the poverty-ridden Maritimes or about the westward shift of wealth and power, we need the Acadians.

These people who live here now are here because their ancestors held on tight or came back from exile. By their presence here, they remind us to consider our own values.

**L. Huizingh
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“Evil” is lurking in most movies today — part 2 of 2

by Bill Van Dyk
C.C. Movie Critic

Other movies have explored the theme of evil with depth and intelligence. “Taxi Driver” (written by former Calvin student Paul Schrader) attributes evil to alienation; to the psychological isolation of individuals who have somehow lost their place in society and cannot seem to find their way back.

“The Godfather” attributed it to a clash of sub-cultures where oppressed minorities construct their own value systems, sometimes in opposition to the majority.

“The China Syndrome” blamed it, in a simplistic way, on corporate greed. “The Sorrow and the Pity,” perhaps the best film ever on the Second World War, lays the blame for evil squarely on the shoulders of every individual who failed or hesitated to take action when he knew that, morally, he should. Director Marcel Ophüls further suggests that those who refused to “know” about what was going on, or tried to hide behind a shield of conformity or impotence, are all equally guilty. It is a lesson humanity in the twentieth century has yet to learn.

Unfortunately, Christian communities in North America are often guilty of misunderstanding movies that struggle with these important issues of life. This is largely because few Christians actually saw the movies to which they were opposed. “The Exorcist” was one of these. Director William Friedkin tried to show that when faith weakens, a person becomes increasingly vulnerable to evil influences in the world. Conversely, he suggests, the struggle between

good and evil can also strengthen faith.

While this film was indeed uncompromising in its portrayal of evil, it was nevertheless preferable to a movie which portrays evil as something attractive, or basically harmless. Theologically, this movie could hardly have been more in accordance with Christian beliefs about the nature of the conflict between good and evil in the world, and about the importance of faith to personal well-being. Certainly it was undeserving of the term “blasphemous.”

Sadly, the loss of the biblical perspective on sin has led many serious artists to the conclusion that evil is a meaningless intrusion into a rather meaningless world. In such a world, the best we can do, according to these directors, is to seek goodness and happiness on our own terms. Ingmar Bergman (who was rather unfairly classed as some sort of obscure elitist film-maker) is one of these.

One of his best films, “The Seventh Seal,” tells the story of a wandering medieval knight who one day encounters Death (personified). Death has come to take him, but the knight challenges him to a chess game, betting his life on his victory. Death accepts the challenge. In the time left to him, the knight travels around plague-ravaged villages trying to find some proof of meaning to life, some proof of God’s existence. He talks to a woman who has confessed to relations with the devil, hoping that he can find proof for the devil’s existence and therefore God’s also. But he soon realizes that the woman is merely deranged. Disappointed, he talks to a priest, but he discovers that the priest’s explanations are no

match for his proud intellect. He befriends a young minstrel and his wife and child. They provide him with some happiness but no answers. Finally Death himself answers his questions. After life, he is told, there is *nothing*. Hope remains only within life, with the young minstrel and his wife and child, with beauty and art.

Woody Allen, a great admirer of Bergman’s, shares his pessimism, though Allen is a comedian. His films are bitter-sweet studies of the basic meaninglessness of life in which love, according to Allen, is the only redeeming element. And love, it seems, is a precious, elusive moment of peace in an otherwise transitory relationship.

Like Bergman, Allen can be obscure and confusing about what exactly he means; yet at the same time, he (again, like Bergman), is capable of generating a very real compassion for his characters, men and women to whom the meaning of life remains a mystery. It is the place of Christian healing and understanding, (not fear and indifference) to come to grips with this viewpoint. Considering the performance of mankind in this century, it is not a totally irrational or unimportant view of life.

But not all of the best films of the last twenty years are preoccupied with the problem of meaning in life. Some, like “All the President’s Men,” are excellent studies in politics, as well as first-rate entertainment. “Dr. Zhivago” and “Nicholas and Alexandra” are both good dramatizations of turbulent moments in Russian history. Both are crisp and direct; both are quality entertainment.

The recent T.V. movie “Shogun” shows that the

average television viewer has better taste than is commonly thought. “Julia” was solidly good, if not quite great; “Playing for Time” was better — a tough, sensitive study of life in a Nazi concentration camp. Both ran recently on T.V. also. Last year’s “Life of Jesus of Nazareth” was a surprisingly faithful and respectful account of Christ’s life, beautifully directed by Franco Zeffirelli, and quite free of any controversial shadings on the gospel story.

Unfortunately, the most typical movies of the past summer have been “Little Darlings” (which I was very surprised to see *The Banner* recommend) and “The Shining.” The former is a cloying, trite “exploration” of growing up which, though outwardly moralistic about premarital sex, implicitly worships it.

“The Shining” is a disappointing product by a talented director. It is a commercial work, trying to benefit from the current fascination with terror of any kind. It fails, in the end, to make any sense at all, except as a cheap pitch for your money. There are much better movies on your T.V. after midnight.

Powerful medium

The film is a powerful medium. It is potentially a very beautiful and edifying art. A good film can convey an appreciation for the basic humanity of all peoples probably better than any other art form. To see a good film is to have gained in experience, and

to have been led forward in understanding and insight. But, as in all art forms, its misuse can demean and manipulate human sensibilities. The best way to resist such manipulation is to be an informed film viewer. The fact that there are so few good Christian films around should not prevent us from appreciating the good uses made of this art by non-Christian film-makers, though we should always reject the mean-spirited, and exploitive misuse made of it by some.

Synod (1966), when endorsing the idea of film reviews written from a Christian perspective appearing in *The Banner*, referred to this passage of scripture from Paul’s letter to the Romans: “Even the Gentiles show the work of the law written in their hearts.” To the better non-Christian film artists, God’s creation order is readily apparent; they are often sensitive to the very real spiritual needs of man in this century of holocausts. And though they may not know the answers to the important questions of meaning in life, we may often learn something good from their struggles. We can share their compassion and their insights.

What they do

The following is a brief guide to the role played in the making of a film by the most influential members of the film crew.

Producer: The owner of the film. He does not play a role in the actual making of the film.

Continued on page 11

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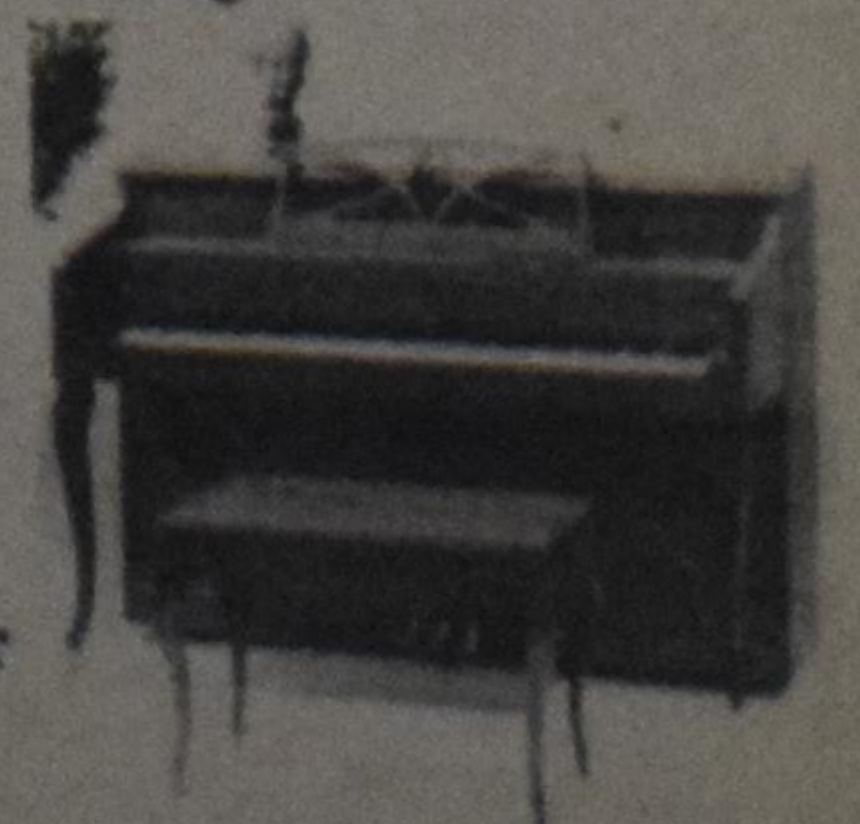


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NEWS

by Ben Vandezande

Newsight

Thy will be done — on earth

The words of the Lord's prayer are familiar to us. When we pray "Your will be done on earth as it is in heaven" we are praying that our actions line up with what God asks of us.

The request of that prayer puts responsibility clearly in our lap. It does not ask for God's blessings on our best laid plans, but instead asks us to see to it that our plans are what is right in God's eyes.

The news reports of 1981 will be loaded with the results of plans made by people. Most of the focus will be on the hurt and brokenness that happens as a result of or in spite of such plans. As such it reads like a catalogue of woes.

But the news should help us see whether or not plans have been made with God's will in view. We will have to learn to measure each event in terms of God's kingdom, if the news is not going to paralyze us.

All of us watch, hear and read the news. We probably spend more time with the news than we spend with the Bible. Abraham Kuyper suggested that to know the will of God he studied the scriptures and then read the newspaper to see how that will was working itself out in the world. God's will *is* getting done on earth as well as in heaven. Are we able to have eyes of faith to see that?

Unfortunately, newspapers and news sources, in spite of all of their technical advances, are not that good in helping us interpret the news. They certainly are not much help in providing insight into how a news event corresponds to God's will for life.

Perhaps another problem is that our reading of the Bible is separated from the news. At best, Christians often see the news as one more example of the evil that is loose in the world. Bible study that does not help us walk in the world is powerless.

This page will be devoted to that perspective. That will not be simple. The rush of events make it tough to keep up enough to interpret them christianly. But if we are going to do God's will on earth we will have to work together on understanding what is happening and how God wants us to respond.

The Prime Minister's New Year's Message

Prime Minister Trudeau's New Year's message merits some second thought by Christian Canadians. In it he did another marvellous job of stating his faith. Listen, "This new beginning reinforces our belief that for every problem there is a solution that we can find."

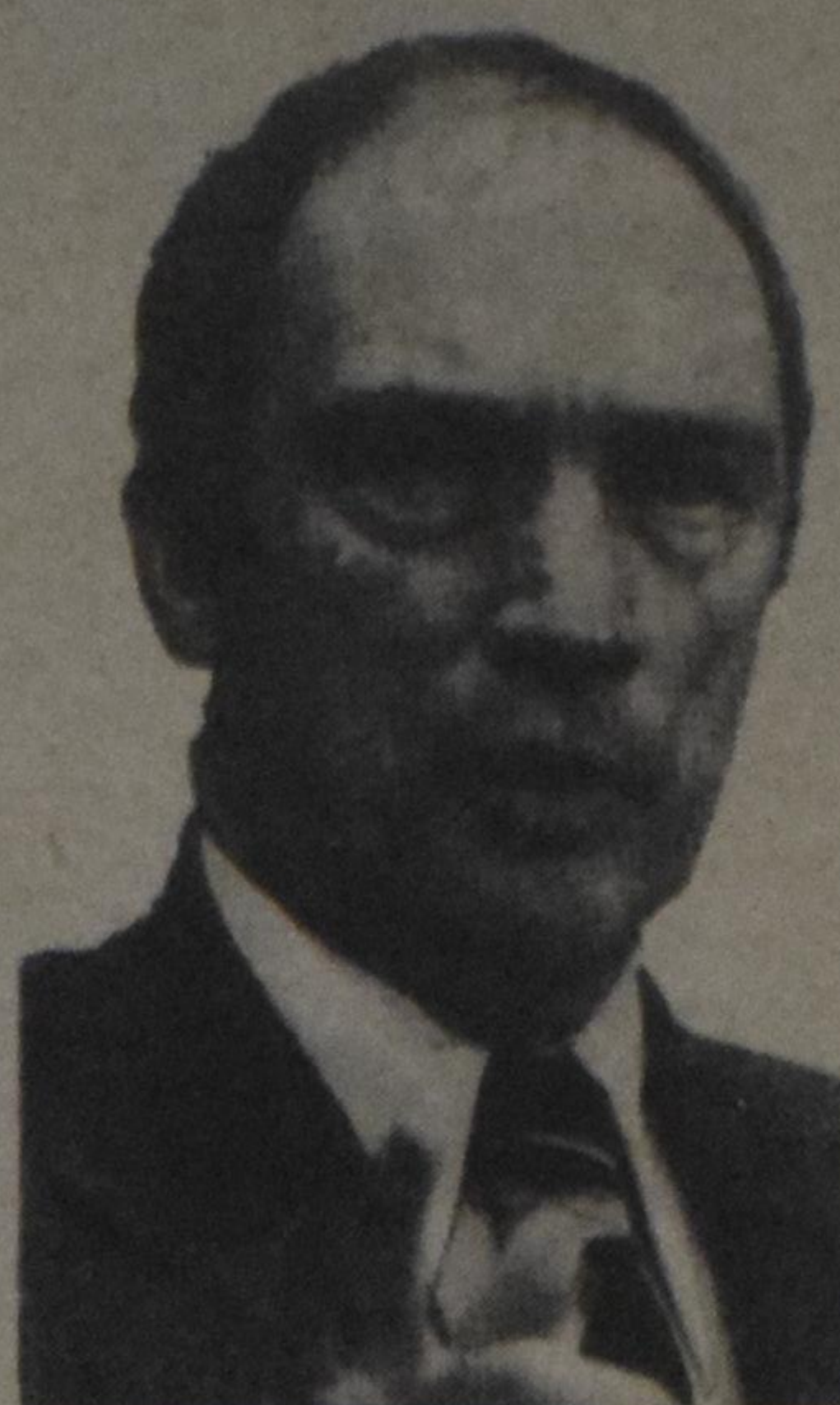
His usual belief in man's own ability to solve his problems was reflected again in the closing lines when he said, "Let us resolve to renew our country so that our children may inherit a land of even greater strength and freedom and unity. As a country, we are in the incredibly fortunate position of having no problems which cannot be substantially resolved by an act of our own national will."

"Therefore let us will once again to live together in peace and equality, respecting each other's rights and freedoms, sharing the rich opportunities of this great land..."

There is not much new in that.

What was of more interest was his call for us to turn our eyes on the problems of those in the Third World. His recent two-week tour to various Third World countries was the first of many times Mr. Trudeau will try to shift our attention to the needy of the world.

In his New Year's message he put the challenge to Canadians this way. "We can, if we choose, look at the world and not see the poverty, hunger, and injustice suffered by many millions of its people. We have not found the key which will open the door to permanent world peace or



Pierre Trudeau

international economic stability or fair chances for the majority of our fellow human beings.

"In time, even in our own lifetime the ever-growing gap between rich and poor countries, the ever louder cries of anguish from the peoples of the Third World could force our eyes open, could violently divert our attention away from our own preoccupation towards global injustices which we have too frequently chosen not to see."

What is important about this new emphasis is not that Mr. Trudeau is likely to change Canada's policy concerning these suffering people. He has made similar pleas on behalf of the needy here in Canada. It was during Mr. Trudeau's time in power that our aid has slipped to its present low of .41 percent of the Gross National Product.

Rather, it is an opportunity

for all of us concerned about the hungry world to make our voices heard. During the next six months there will be much talk about these matters. It is a vital opportunity for we as Reformed people, fresh from our study of *And He Had Compassion* to be heard.

The other interesting quote in the message is his definition of happiness. "Happiness has been defined as having a right relationship between ourselves and every other person to whom we are related... That's also a pretty good definition of peace and of justice. It means giving to every other person what they have a right to expect from us and receiving what we have a right to expect from them. The intriguing aspect of that definition of happiness, whether it be applied to individuals of society, is that each of us is individually responsible for making it happen."

In fact, the intriguing part of the definition is that it sounds very biblical. However, we are used to hearing such visionary language from Mr. Trudeau at year end. The crucial question still remains: What standard, what principles will define those "right relationships."

The deceiving part is the suggestion that we can make it happen individually. Such an approach denies the simple reality that the power for a lot of decisions about justice and peace are beyond us. Mr. Trudeau's words sound somewhat empty after 13 years of non-action on his part. However, they do call for a different kind of response by Christians throughout Canada.

You said it

Polish Polonaise

"Soviet Russia and its satellites are ultra-conservative societies, tolerating no criticism of the regime and resisting even the slightest changes.

"This is not surprising. Those who so fervently proclaimed the advent of a new order based on the solid foundations of workers' solidarity, an order in which all tears shall be wiped away and where everlasting joy shall be upon the heads of all, cannot now admit to continuing misery and growing discontent. That would, after all, be an admission that the undoubted Marxist faith was a false one. And of all the difficult things a man can do the renunciation of his faith is by far the most difficult.

"Seen in this light, the capitulation of the Polish government to the striking workers' demand for independent trade unions is truly astounding. Free, independent trade unions, claiming to represent workers' interests, are ghastly things looked upon with horror by the communist authorities. Did not the patriarchs teach that the working class is the embodiment of all good? "... We wish the Polish workers well in a struggle that from all indications has barely begun. The Catholic faith, to which many adhere and which sustained them through their recent confrontations, will be as severely tested as the Marxist faith of their rulers."

— Ed Vander Kloet, November-December *Vanguard*

Bring me to your leader

"Contemporary humanity is enthralled by the suspicion that there are only... their leaders. That there is no transcendent Leader, no plan, no road map, no inevitable progress, no kingdom — just whatever our unleaderlike leaders blunder into. Afterward the sociologists will tell us what we did. But nobody can be found to tell us what we should do — unless, of course, a public opinion poll can reveal clear-cut values! After that the political leaders certainly will be vocal!"

— Douglas Hall, *The Canada Crisis*

Stop the presses

It is irresponsible for the news media to spend so much time on the hostages with all that is going on in the world. The latest games the Iranians are playing make the headlines of newspapers, T.V., and radio coverage with frightening regularity.

Incredibly, this has been going on for fifteen months! There is little sense of proportion in the coverage; giving the impression that we are on the brink of an international catastrophe. In fact, we are far from it on this matter.

If anything, the continued coverage only prolongs the captivity. Iran has orchestrated a most phenomenal public relations campaign. Andy Warhol once said we can all be famous for fifteen minutes. The Iranians have stretched that out to fifteen months!

I am not suggesting the hostages should receive the usual media treatment of high profile coverage for a week and then not be heard from again. Weekly updates on trouble spots like these are crucial to our staying informed. But this almost daily headlining of the issues makes it entertainment.

For interest and mass appeal only one issue beats it out; namely, who shot J.R.? The irony is that the goal of both events is the same; to achieve the best ratings. This reduction of news to entertainment may be good for sales but it is irresponsible journalism.

We must call a halt to the coverage except in the cases where something actually does happen to change the status

Who is the revolutionary?

Guadeloupe, El Salvador, Guatemala, Dominica — parts of the world reserved for the travel section of our daily newspapers will find their way to the front pages in 1981. They form part of the long list of trouble spots throughout the world.

In Guadeloupe a self-proclaimed liberation group says the island wants out from under French rule. The French claim the people want to keep her rule.

Neighbouring Haiti has become an enormous embarrassment to the area. More than 20,000 people have fled in the last eight years.

As these stories surface we will have to be careful how we

quo. I doubt that anything will happen to the hostages and they will return home in due time. The fact that the hostages are healthy and well-fed is to be expected. The Iranians can't stretch out the issue if harm came to them.

This issue may end (mercifully) before we come to our journalistic senses. Nevertheless, we can learn a lot about how to provide coverage for the next incident.

interpret events. Often the media will attach the label "revolutionary" to any group that seeks change. However, governments can become revolutionaries, too, if they resist God's call to obey Him.

A regime which exploits its people and tramples human rights is revolting against God. Likewise a "liberation" group that seeks revenge and control and makes the revolutionary struggle its ideal, is revolting against God.

We may not defend any and all types of government unconditionally. We would support the resistance movements of the Afghans and the Polish workers against their revolutionary governments. We must ask who the revolutionary is in the emerging conflict.

“Evil” lurks . . .

Continued from page 9.

He raises the money, hires the director (and often the stars) and generally gets the project rolling. The quality of the film generally reveals whether he is after money or respect.

Director: The director is generally responsible for the actual creation of the film. He has final say over all aspects of the making of the film, unless the producer, worried about his investment money, intrudes.

Scriptwriter: Responsible for dialogue, plot, and basic settings. Often the scriptwriter

has the task of transplanting a novel into a movie script — in which case you might blame him if it “wasn’t as good as the book.”

Cinematographer: Responsible for the actual picture you see. A careful cinematographer will make sure that everything in the picture contributes to the over-all, desired effect. Colour, for example, can have a strong influence on the general “warmth” or “coolness” of a scene. Diagonal lines suggest

tension, and so on.

Film Editor: Decides which footage goes where and for how long. A typical sequence is: a) a doorknob turns, b) face of terrified girl, c) door opens slowly, d) lights go out, e) girl’s face, and so on. The editor puts these scenes together. (Serious directors usually supervise directly).

Sound: No sound appears in any movie by accident. It is recorded and dubbed onto the film by the sound engineer. He

also devises special effects, like wind blowing, rain, etc. He is in charge of the recording of the actors and actresses voices and the music. If you couldn’t understand what the actor said, blame the sound man.

Actors and Actresses: They must not only know how to act, but they must also know how to “play the camera.” Since a movie camera can pick up the slightest variation in facial expression, film acting is entirely different from live

theatre, where exaggerated facial expressions must be used in order to convey feeling. Voice projection is also of less importance; the quality and tone of the voice matters more in a movie. An actor or actress must be very convincing in a movie since the camera is very “sensitive” to bombast, and it tends to concentrate the viewer’s attention to the entire environment of the film, where inconsistencies are easily detected.

“Built by God” — theme of Ontario Convention

The seventh All-Ontario Young Calvinist Convention will be held, D.V., on May 15-18, 1981, at Wilfrid Laurier University in Waterloo. The Trillium League is our host this year and much planning and organizing is already under way.

The theme chosen for this weekend, “Built by God,” will focus on the individual: that we were created by God in His image and after His likeness. Our 3 main speakers, Rev. Jack Quartel from Ottawa, Rev. Morris Greidanus from London, and Rev. William Veenstra from Ingersoll, will present this theme at various mass meetings throughout the convention.

The theme will be dealt with

in depth as it will be followed through not only in our mass meetings, but also group discussions, workshops and sectionals.

Since we were made by God and called to be His own, we have a responsibility to obey and follow Him. Throughout our life we must acknowledge Him before man, and live according to God’s will and way. As Christians we are in this together, and through our working with each other we are bound closer together and built up in Christ until the day when He will return.

Aside from our mass meetings and discussions, there will also be an opportunity to share what we know in our

Reach Out program. There will be time to enjoy music and each other’s company at the evening coffee-houses, time to share in devotions, time to worship and praise at our Sunday services. A special part of the convention will be on Sunday night where we invite our parents, friends and neighbours to join us.

All in all, it promises to be another exciting weekend for Young People who will come from different areas of Ontario for Christian fellowship, fun and renewal of our faith. We pray that we may continue to seek for God’s guidance and His blessing in all our planning.

If there is anyone who is interested in coming to the con-


vention, please contact your Y.P. society secretary. All registrations must be in by

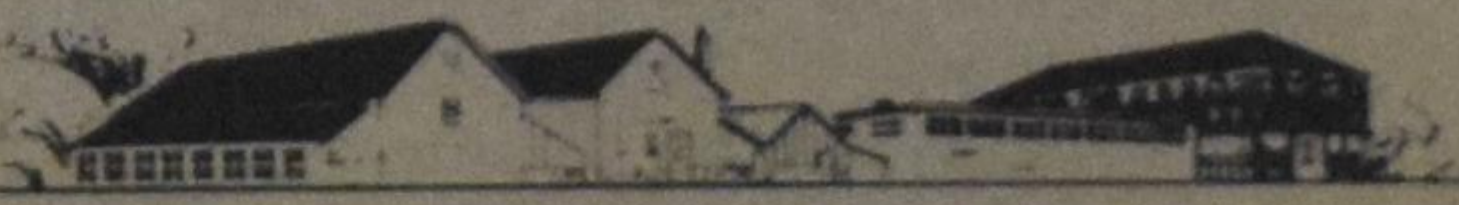
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SPOTLIGHT on The Curriculum Development Centre



by Agnes Struik

Mrs. Struik is part-time consultant with Curriculum Development Centre.



At its annual meeting, on November 14, 1980, the Curriculum Development Centre (CDC) in Toronto was addressed by Geraldine Steensma on the topic "Strategies for the '80s." Mrs. Steensma is a retired lecturer from Covenant College in Tennessee, currently living in Terre Haute, Indiana.

Mrs. Steensma stressed that if the CDC is going to respond to the educational challenges of the '80s, it will have to become aware that it cannot "give" an education to children. Knowing 'about' or knowing 'that' or knowing 'how' by themselves do not lead to living by that which we "know."

Mrs. Steensma further emphasized that perhaps the time has come for us to stop fooling ourselves and begin to discern the goal of learning as proclaimed in Scripture. Out of this comes the challenge to recognize that the split between thought and action is a pseudo-problem. She supported these statements with Isaiah 50:4 and Heidelberg Catechism question and answer 55.

It really isn't difficult, Steensma says, to learn theoretical statements and philosophical platitudes, but it is terribly difficult to *live* the mandate of question and answer 55 when it means we will experience tensions, hurts and cares. In her experience, Steensma has found that it isn't beyond a teacher's ability to construct a unit in a course in curriculum theory or write a sound philosophy outline, but how scared we are to *live* out the unit with our students. Some never do!

At this point Mrs. Steensma issued a challenge. We can only begin to acknowledge the goal of responsible

action by first nurturing that kind of discipleship in ourselves. We, community, parents, school board members, administrators and teachers, need to discern that change must take place and begin to effect that change first in our lives. We call that "modelling." No one can take others further than he/she has taken him/herself. What hope, she asks, is there for new generations to be actively furthering Christ's kingdom if they are limited by our fears and unwillingness to nurture that discernment and true discipleship within ourselves. To acknowledge that Christian education is for Christian life requires a special self-nurturing task for all of us. Let that be the strategies for the '80s.

Steensma continued with her challenge by sharing how she and her students reshaped their lives in the classroom. As we reshape our education, Steensma continued, we will no longer have to give students reasons for education, but the reasons will be so embedded in the total learning experience that the students will begin expressing these reasons themselves.

Mrs. Steensma then outlined seven areas in which she and her students experienced change in their classroom.

(a) Textbooks and workbooks, she says, are useful for finding some information and getting practice in

content that is already meaningful for the student. For that you don't need a text and workbook for every student, but you need a variety of materials to meet the different needs present in the unique individuals who form a classroom community.

Uniform ability

Teacher's editions which state precisely what children should learn, how they should learn and what their response should be, imply that all students learn in the same way and at the same rate. It also implies that the textbook is the content regardless of the learning environment, the interpersonal relationships, the community in which they live, etc.

Mrs. Steensma expressed appreciation for the Curriculum Development Centre's approach because "their materials recognize me as a subject, a responsibly free professional, not a technician; they guide my thinking about the aim of my nurturing task and about the dimensions of life so that I can better guide the thought and responses of my students; they recognize my students as subjects who must learn in a responsibly free manner in order to experience what it means to respond obediently or disobediently. Even so-called Christian texts will not help if they are used in the fragmented manner we implement now."

The Curriculum Development Centre



CDC is engaged in research, writing and publication of elementary and secondary curriculum materials that flow out of a wholistic and integrated view of life, which unites teaching, learning and curriculum into a learning community. This, the CDC believes to be a Biblical view of education which does justice to the freedom and responsible nurturing of students. CDC also provides consulting services to help teachers use curriculum materials in reshaping education in their classrooms. CDC also provides speakers and workshops for meetings, Professional Development days, conferences, conventions and summer workshops.

CDC has a staff of five part-time workers. Peter Enneson as administrator, Jean Olthuis, Anne Tuininga, Cal Jongsma as researchers/writers, Agnes Struik as classroom consultant and Arnold DeGraaff as curriculum consultant. Tom Malcolm, former executive director, and Trudy Baker, math researcher/writer are on a years leave of absence.

CDC has published *Joy in Learning*, an integrated curriculum written for the primary grades. Many teachers have used the curriculum in grades 4 and 5 as well because it provides a strong Biblical framework for the study of the creation and man's task in the creation. Accompanying *Joy in Learning* are math activities called *The Number and Shape of Things*. *Teaching with Joy* is a teacher's manual which explains the pedagogy and methodology of *Joy in Learning*.

This past year *Japan: a way of life* was published. This is a culture study organized around the basic values which give shape to the Japanese way of life. Japanese society reveals a coherent pattern that finds its unity in the fundamental beliefs of the Japanese people. Study of the cultural pattern presents a powerful picture of the role which ultimate convictions play in shaping a way of life.

CDC has also published *Reclaiming the Land and Of Kings and Prophets*, Biblical studies of the Books of Joshua and Kings. *Reclaiming the Land* is designed to bring the student to confront the message of Joshua: the revelation of God who moves heaven and earth to fulfill His promises. Such confrontation brings surrender to God, hope in the face of a complex world and conviction that children can work along with God as He reclaims His creation. *Of Kings and Prophets* shows how the people, places and events of Kings are woven into covenant history. Kings is the saga of the response of Israel's kings to their calling as covenant intermediaries, of the rise of prophetic spokesmen for Yahweh, of the extension of Yahweh's patience and the force of his growing anger. It is a drama of lavish blessing, of massive disobedience... and flickers of covenant faithfulness. These books have also been used in Bible study groups in churches.

In response to the recent discussion in Ontario about moral education, CDC has published a booklet called *Education and the Public Purpose*. Many boards and education com-



The CDC staff.

mittees have found this book valuable.

Kenya: a way of life, the second book of the culture studies series is ready for publication, but CDC is waiting for the money to do so. Samuel and Judges, the

other two books in the Biblical studies series are virtually ready for publication. *Canada: a way of life*, a curriculum for grades 4, 5, 6 is being edited in preparation for publication.

Strategies for the '80s

(b) Student work will arise of the total learning experience. Rather than well-defined, prescribed questions and answers, essays and reports there will be creative and artistic responses which give evidence to learning that has been integrated into the total person. This kind of learning, Steensma said, enabled us to rejoice in the thing that schools still have to learn to rejoice in — the unpredictable.

(c) Furniture was rearranged in such a way that it stimulated learning, fostered self-discipline and contributed to the total experience of community. This meant that students worked together and were not limited to sitting in desks, row upon row. And it meant creating an area where students could go when they needed to be alone.

(d) Schedules were made not just for the sake of the teacher, but students were taught how to order their time and activities. It was just great, Steensma recalled, after six weeks of very deliberate instruction in procedures and responsibility to be able to use the chalkboard to share with the students what I called "pertinent daily information" and all they needed to know was where I would be and with whom I would be meeting, whether this would be with individuals, small groups or the whole class. And the students learned proper

stewardship of their time.

(e) Interpersonal relationships were allowed to flourish in the classroom. Students were encouraged to talk and listen. The teacher had to learn to talk less and listen more. Her talk promoted trust and respect and served as a model for the students.

(f) Of course, Mrs. Steensma said, we had to have rules but the rules were developed jointly, by teacher and students to encourage cooperation rather than to exert control over the students in terms of personal power.

(g) Instead of focussing primarily on testing and evaluation, Steensma feels students, parents and communities can become more aware of what to observe in order to discern the response that leads to responsible action.

Expression

Mrs. Steensma went on to say that, in her experience in Ontario Christian schools, she has observed that Christian thought and philosophy is well expressed. We talk well about "all things cohere in Christ" which means integration, but where are we in transferring this to responsible action? Doesn't our Christian philosophical thought about education require a drastic re-formation similar to that effected by the Protestant Reformation

upon the institutional church and the individual's relationship to God? How, Mrs. Steensma questioned, can we imaginatively work together to effect those changes? She feels there is hope! In Canada, she said, there is opportunity to offer models for reshaping schools so that a new generation may experience forms of schooling more consistent with a Biblical view of humankind and his/her task on earth.

Community members can be more directly involved in this change by asking for more direct and focussed follow-up of educational conferences. Then they can begin to understand and help bring about changes which must take place in the schools. Each society could have a committee that promotes a program which informs and instructs society members. This committee would need close communication with administrators and teachers. Community members can use their talents to enhance the school experiences of children, both in school and at their place of business.

Don't parents, Steensma asks, need a directed and focussed educational program for themselves? She went on to cite an example of one school system in which new parents must attend such a program so they will know just what

the school's aims are and how they are going to go about achieving these aims.

Wouldn't in-service education enhance a board member's ability to formulate and carry out policies more consistent with scriptural directives. This would make the member's service a more rewarding one. We need a communal endeavour between the board and school personnel to enhance each one's ability to serve as co-workers. When budgets are prepared, boards should consider an item specifically for in-service education for the whole community.

Administrators, Steensma says, can offer to help teachers right in their own classes, similar to what Agnes Struik does now in the Curriculum Development Centre. By all means, we must encourage the art of teaching.

Teachers should ask for in-service workshops, for help in their classrooms, including such as CDC offers, and ask the administrator to team teach with them. These experiences can enhance their ability to serve artistically with pedagogical authority. Pedagogical authority has the inherent quality of living respectfully and artistically in the classroom as together, teachers and students learn about their Creator, themselves, each other and the creation.

Consulting services with schools

by Agnes Struik
CDC Consultant

Recently CDC has added consultation services to its program. CDC's consultant works with teachers, helping them implement CDC's materials and sharing insights and experiences related to the teaching/learning process. This service has taken the form of working together with the Trenton staff on developing integrated units; assisting teachers in Ottawa organizing the school's curriculum; speaking on developmental levels in Chatham; discussing the nature of education with the education committee at Hamilton Christian High School. Sometimes it involved meeting with the staff to discuss "What makes a curriculum Christian?"

A very important part of CDC's consulting services is working together with teachers in their classrooms. The following is an example of what happened in one classroom in the Calgary Christian School.

First, I made the principal and vice-principal aware of my goals and objectives for classroom consulting. They discussed it with the staff, and a teacher, Jennie Van Hoft, was chosen to work with me. Jennie had not worked with integrated education, had never written a unit, but was a dedicated teacher and open to new ways of making her teaching more effective.

The first day I just watched Jennie teach. I noticed she was very concerned about order, neatness and well planned

lessons. I also noticed, for example, she was concerned with completing her lessons each day. She had a definite schedule for herself. These, among other things I kept in mind when we talked about restructuring her timetable, her classroom and her schedule. I introduced to her the idea of setting up a new schedule since the students seemed to be pushed by her schedule.

After school Jennie and I talked about her teaching methods and ways in which we could enhance some of her methods. Then we looked at her science class where she was studying the solar system. We worked out a basic theme for the study of the solar system which oriented the students toward the vastness of space, God's placing the earth as a home for man and that part of man's task is to enjoy, use and explore space in a way that is beneficial to all people. Then we sorted out approximately ten basic objectives which we wanted to achieve in the study of the solar system.

On Tuesday I conducted a circle session which is similar to a class meeting to work out some of the animosity and difficulties I noticed in the students who were sitting in groups in the classroom. I also handled a reading class wherein I conducted a personal reading conference and Jennie listened in at the other side of the table. That afternoon Jennie posted the basic theme on the wall and conducted a discussion to reorient and give direction to the student's study. The rest of the day continued the same

as before. After school we planned for Wednesday.

On Wednesday I conducted another circle session and Jennie conducted a personalized reading conference while I listened in. In the afternoon she explained three centres which she had set up the night before. The centres contained activities which were consistent with her goals and objectives. Jennie also clearly spelled out how each centre could be used and together we helped the students plan their activities and guided their work in the various centres. After school we planned Thursday's activities.

Jennie conducted a circle session and I participated as a circle member. During reading class, I demonstrated how a more advanced personalized reading class could be conducted. Already students were planning their own timetables and were using their time more appropriately. Some of the students still needed precise schedules which we provided for them.

On Friday Jennie conducted her own class, incorporating most of the new teaching methods she experienced. Since I worked with Jennie, I have received very positive comments from her, her students and even some parents about the changes that occurred in Jennie's class.

After school, I also met with the elementary staff. Jennie shared the kinds of things that happened in her class with the rest of her colleagues. Many of the teachers, in their own class-



The personal conference

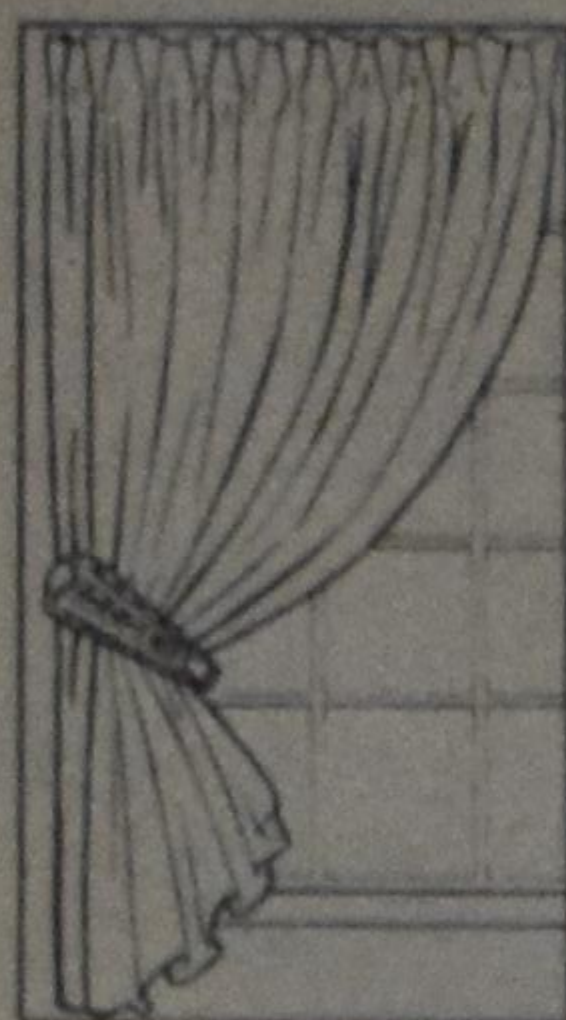
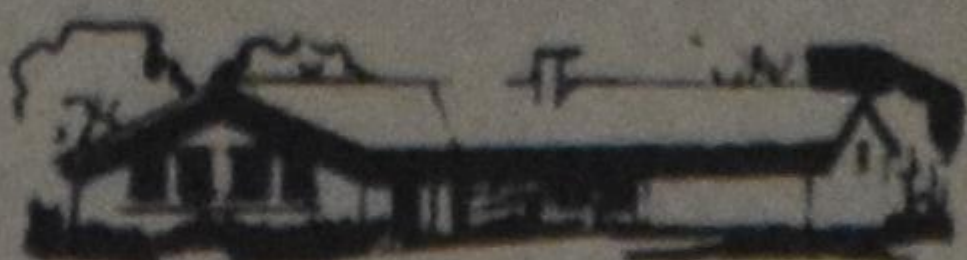
rooms, tried to do in a limited way, some of the things Jennie and I were doing. The result was that the staff asked me to come back to have a week workshop with all of the teachers in the summer. I also met with the education committee one evening earlier in the week to explain CDC and to explain what I was attempting to do in Jennie's class. Throughout the entire week we were constantly involved in doing, responding and reflecting. It was a week of personal and professional sharing and learning from one another, and a beautiful experience of living in community in the school.

It is this that the Curriculum Development Centre would like to share with Christian schools. CDC is making a contribution in the continuing development of Christian education and we are grateful for the opportunity of sharing this with the Christian community.



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Consumer Breadbasket

by Wilma Binnema-Vander Schaaf

"Conserver Lifestyle"

It seems as though the consumer column went into hibernation, since the Lifestyle issue. However, that certainly is not true of consumers at this time of the year. As I am writing this, the consumer is out there buying and buying, probably more than any other time of the year. Alternate ways of celebrating Christmas have been extolled before and most of us are aware of and practice alternate, less-commercial ways and have found them to be wholesome, restful and underlining more important values.

Speaking of values, there is a series of issues that I have tried to deal with in the past few months in preparation for this column as well as for my own personal information and development. These issues have been the subject of conventions and conferences that I have attended recently. One of these events was the CFF Convention and the topic was: Practical ways of saving energy on the farm. I'd like to note some of these in a more detailed manner.

In terms of heat energy savings, (losses occur due to leakage and to thermal conduction) better insulation is recommended. Walls require R36-38, ceiling R40 and below ground needs at least that much.

Before building a new house insulating below the floor of a house should be kept in mind, however, once a house is built, different measures can be taken. Walls can still be insulated on the outside of the cement walls. Styrofoam next to the cement, followed by gravel is one way. The provincial governments of Alberta and Saskatchewan published a booklet on insulating, and sealing old and new houses as well as on using passive solar heating. Diagrams and illustrations are helpful. The booklet is called: Energy Efficient Housing — A Prairie Approach — available from Alberta Energy and Natural Resources, Energy Conservation Branch, 7th Floor, South Petroleum Plaza, 9915 - 108 St., Edmonton, AB T5K 2C9.

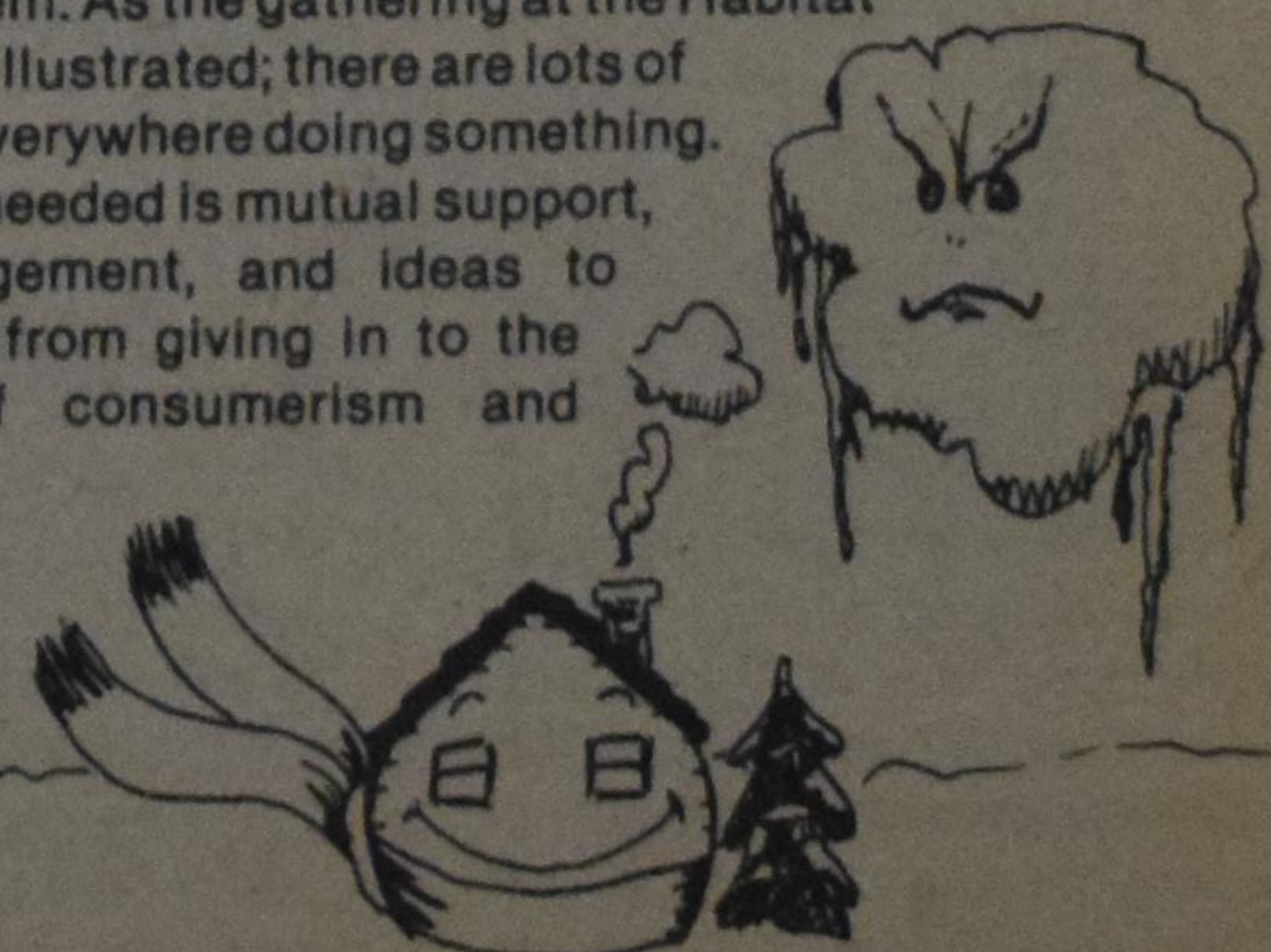
I also attended a Habitat Festival for the Eighties. With a name like that, some historical background is needed. Perhaps you remember "Habitat" in Vancouver in 1976. Sponsored by the U.N. it looked at the risks and possibilities of our present human settlement and also looked at some alternatives. The United Church of Canada set up a task force to study the feasibility of some type of follow up to "Habitat." The Alberta conference of the United Church took up the task and studied it some more. Some members of this task force tired of studying feasibilities and decided they'd like to see for themselves what type of action they could get together. Hence: Habitat Festival for the Eighties.

This weekend conference (held Nov. 21-24), invited many organizations, including CFF, Ten Days for World Development Committees, Cross-cultural Learner Centres and solar energy groups, to participate, set up displays and offer workshops. As a result, there was a fantastic diversity, and variety, with a common theme — a sort of bombardment of suggestions on how to live the conserver lifestyle philosophically, practically, and joyfully.

If one didn't come away with one urge or another (e.g. to build shutters for the windows, to sew cloth napkins, to build a greenhouse, to walk more or bike more and drive less, to find less expensive, environmentally compatible types of recreation) then one wasn't really there. Amory (a physicist) and Hunter Lovins, both from Friends of the Earth, Stephen Lewis, former leader of the Ontario NDP — now author and lecturer, and Terry Anderson, a theologian, who teaches social ethics at Vancouver School of Theology, offered their guidance, inspiration and stories of their own experiences as fuel for our actions.

The proof of the pudding still lies in what happens next. Common concerns were (re)discovered and the network now has to keep us informed of each other. What type of action are we going to undertake? How are we going to live a conserver lifestyle?

If, in the spirit of the Habitat Festival I could make a suggestion, how about getting together with a few others and share what you are presently doing in that direction. Read the book: *Living More with Less*, try some of the suggestions and share them. As the gathering at the Habitat Festival illustrated; there are lots of people everywhere doing something. What is needed is mutual support, encouragement, and ideas to keep us from giving in to the spirit of consumerism and apathy.



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Energy and agriculture: Can less be more?

by Harry Spaling

Any assessment of energy policy must recognize "that energy resources are a gift from God and they are given to us to develop joyful and obedient lives. They are not economic commodities to be priced, bought and sold where the market dictates. They are resources God put into the creation to develop our lives."

These were the opening remarks of John Olthuis, the keynote speaker at the federation's 1980 convention. Olthuis is the research and policy director of the Committee for Justice and Liberty Foundation (CJL) in Toronto. About 225 people heard his address in the Lacombe Memorial Centre, Lacombe, Alberta.

According to Olthuis, reduction in energy use per se should not be the objective because there may be instances where increased energy use is necessary for joyful and obedient living. Nor should Canadians accept the premise that ever increasing energy consumption enhances life. (Canadians are the largest per capita consumers of energy in the world.) What is needed is a framework which will help us to use the creation's energy resources in such a way that joyful and obedient living result.

Assessing Canada's national energy policy, Olthuis stated that there are several good features. The policy places greater emphasis on demand management or energy conservation, provides more funds to develop renewable energy resources, stresses the use of non-renewable resources in greater supply such as natural gas, and gives greater importance to the socio-economic, cultural and environmental costs of obtaining energy. Twenty-five percent of total energy consumption is used in food production. Although only three

percent is used on the farm, trends indicate that on-farm energy is the fastest growing energy user in the economy. Between 1973 and 1976, use of on-farm energy increased 16 percent.

Modern farms are less energy efficient than those at the turn-of-the-century. In 1910 the average farm used one energy unit to produce one food energy unit. Today, the average farm consumes five to ten energy units for each food energy unit produced. However, the energy efficient ratio varies for different products; cereal grains 1:4; fruit and vegetables 1:1; livestock 2.5:1; and processed foods 10:1.

Energy efficiency is only one aspect of proper energy use. The structure of agriculture itself may contribute to poor stewardship of energy re-

sources, as well as financial, human and environmental resources.

Our present agricultural system has only increased per acre yield and its livestock equivalent one and one-half times during the last 40 years. From 1951 to 1966, food production increased 34 percent but this gain required a 144 percent increase in nitrogen fertilizer use and a 300 percent increase in pesticide use.

Diminishing returns dictate that doubling current food production would require a 650 percent increase in nitrogen fertilizer use, a 600 percent increase in pesticide use, and a 300 percent increase in direct energy use. Every farm unit is a biological system restrained by biological limits. Trends toward fewer farmers, larger farms and larger machinery

cannot overcome these limits. It may be time to switch motors.

Conventioneers were presented with two challenges. First, even if one does not want to affect the structure of agriculture, one should still introduce energy conservation measures and alternative energy technologies. Olthuis suggested that Christian farmers set up an energy accounting program for their farms to determine possible ways to save energy and improve efficiency.

Second, we should discern current trends in agriculture, decide whether they should be altered and, if so, develop concrete steps to be taken at the personal, organizational and government levels. Olthuis suggested that the Federation tabulate data obtained from

the energy accounting program, and apply for funds to establish several energy efficient demonstration farms.

Olthuis said his conclusion was not the important one. Rather, it was each individual's conclusion based on their own understanding of biblical stewardship.

Harry Spaling is the public affairs development coordinator of the Christian Farmers Federation of Western Canada. He has been with CFF since October 1. His experiential and academic background is in farming and environmental studies. He lives in Edmonton with his wife Trudy. Together with Ted Koopmans, John Kolkman and Rita Anema they constitute the staff of CFF, in Alberta.

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PERSOVERZICHT

• De Kerstvacantie was over in Ottawa, en de regering bij monde van minister Jean Cretien introduceerde een wat bijgespijkerde clausule over burgerlijke rechten in de voorgestelde grondwetsherziening. In de eerste plaats werd meer ruimte gemaakt voor rechterlijke uitspraken aangaande de rechten van het Canadees staatsburgerschap, maar ook de regeling van een eventuele volksstemming werd scherp veranderd. Zo'n stemming over de grondwetskwes- tie zal onder het nieuwe voorstel alleen plaats hebben in geval na een jaar minder dan zeven provinciale regeringen hun fiat hebben gegeven. Ook werden de rechten van

bepaalde minderheden duidelijker omschreven. De wijzigingen werden aangebracht als resultaat en in antwoord op de kritiek voorgelegd aan de parlementaire commissie. Wel een bewijs dat de democratie in ons land gezond funktioneert.

• Niet alle critici waren tevreden natuurlijk. Vooral in de N.D.P. is er verdeeldheid met betrekking tot de hele zaak. Broadbent was uiterst ingenomen met de wijzigingen maar zijn partij-genoot premier Blakeney van Saskatchewan was veel minder enthousiast. Dat kon nog wel eens aardig wat heibel veroorzaken onder de socialistiese broeders. Clark, en met groeiende bijval, blijft koppig vol-

houden, dat het niet juist is om wijzigingen buiten 's land aan te brengen.

• Intussen gaf premier Hatfield van New Brunswick een aardig nummertje weg in de Engelse hoofdstad. Hij zei dat als de parlementaire heren daar het verzoek van de Canadeze regering om de grondwet naar Ottawa te verplaatsen niet zouden inwilligen, dat helemaal niet zo erg zou zijn, want dat doen we het op ons dooie eentje. Als het er goed op aan komt hebben we jullie niet nodig, dat was zo ongeveer wat Hatfield zei. Zijn rondborstige rede werd hier nogal scherp bekritiseerd, maar ik mag dat wel. Er zijn in de politiek te weinig mensen

die in duidelijke en klare taal zeggen waar het op staat.

• In China zitten ze omhanden met de weduwe van Mao. Die dame heeft nogal flink van zich afgebeten tijdens haar nu beeindigde „rechtszaak.“ Ze werd schuldig bevonden aan alles wat haar ten laste werd gelegd, en ze heeft zelf de rechter uitgedaagd om haar ter dood te brengen op het plein in Peking naast het standbeeld van haar overleden echtgenoot. De regering is natuurlijk bang dat ze een martelaar zal worden. Mijn voorspelling is dat het wel op een kogel in de nek zal uitlopen, ergens in een gevangenis.

• En nu even een paar antwoorden aan mijn lezers. Een lezeres in Cornwall beklagde zich over het feit dat ik geen vermelding had gemaakt van het doel van de laatst vermelde demonstratie in Amsterdam. Die demonstratie was tegen de toenemende anti-Joodse propaganda en houding van zekere elementen in Westerse landen. Het was een edel doel, maar ten tijde van het ter pers gaan wist ik dat nog niet.

• En nu tenslotte mijn deelneming voor buurman VanHarmelen die daar in Florida zit te bevriezen. Het was gisteren in Toronto warmer dan in Daytona Beach. Carl D. Tuyl

„Leren lezen’ onder kerktijd

Gewoonlijk komen we als gemeente van de Here Jezus zondags samen om Gods Woord te horen bedienen. Sinds overoude tijden weet de gemeente dat de Bijbel het Woord van God is, en daarom verlangt ze ook dat er uit dat Woord geprekeerd wordt. Nu heeft men in de Nassaukerk te Amsterdam een aantal mid- dagdiensten gebruikt om informatie door te geven over nieuwe manieren om met de Schriften om te gaan. De serie droeg als titel „leren lezen” omdat men de indruk had dat de gemeente het ABC van bijbellezen steeds opnieuw moet leren. De serie werd mee verzorgd door een groep theologische kandidaten van de Vrije Universiteit, het zogenaamde kandidatenkollektief.

Het schijnt dat men de opvatting heeft dat de gemeente van de Here Jezus Christus niet meer precies weet hoe zij de bijbel moet lezen, en kandidaten van de Vrije Universiteit die als predikanten de gemeenten gaan dienen zeggen na kortere of langere tijd: wat ik op de V.U. geleerd heb, kan ik in de gemeente wel vergeten. De mensen willen er niet van horen — de gemeente is er nog niet aan toe. Om de universiteit en de gemeente niet te ver bij elkaar uit de buurt te laten komen (de kloof is toch al breed genoeg) organiseerde „men” (de kerkeraad?) een cursus voor de gemeente om de bijbel te leren lezen. En de tijd die daarvoor gekozen werd was de tijd op de zondag die gewoonlijk aangewezen was voor de tweede dienst.

Het zou beter geweest zijn als men op een gewone dag als gemeente van Christus samengekomen was om zich eens bezig te houden met de bijbel, zoals dat vroeger ook gebeurde. Dan werden er allerlei onderwerpen over de Schrift behandeld. Welke predikant herinnert zich niet dat hij op een gemeentevergadering gesproken heeft over de Schrift, haar onfeilbaarheid, haar geïnspi-

reerd zijn en wie herinnert zich niet de vragen naar de historiciteit van Genesis 1 tot en met 11 enz. De gemeente van Christus maakte geen grote problemen van het feit dat de dood van Mozes in het laatste hoofdstuk van de boeken van Mozes, de Pentateuch, vermeld werd. Ook bracht de herkauwende haas haar niet van streek. Ze stelde de vraag niet: Wie heeft nu eigenlijk Goliath verslagen: David of Elhanan? Ze raakte niet van streek als een evangelist Jeremia neerschrijft, terwijl wij denken dat hij eigenlijk Zacharia had moet neerschrijven. We kunnen immers niet meer met hem van gedachte wisselen over zo'n verschil.

Ik vind het gewoon een belediging voor de gemeente van Christus om tegen haar te zeggen: U moet opnieuw het ABC van het bijbellezen leren. De bijbel zelf slaat de gemeente van Christus wat hoger aan. Er zijn ook wel voorbeelden uit de geschiedenis dat predikanten, die theologie gestudeerd hadden, door eenvoudige gemeenteleden de bijbel beter zijn gaan lezen. Hendrik de Cock en Abraham Kuypert!

Het lijkt wel alsof men denkt dat nu het licht over de bijbel is opgegaan. Al moet men toegeven: de mensen willen er niet van horen. Dat is nogal logisch. Onze mensen vertrouwen het niet als ze de volgende redenering horen: „Waren de bijbelschrijvers dan niet geïnspireerd en heeft de Heilige Geest er dan niet de hand in gehad? Het zijn vragen die we niet ontlopen kunnen — maar je komt er niet mee wanneer je daar rechtstreeks en ondubbelzinnig een „Ja” of „Nee” op wilt horen. Laten we eerst maar gewoon vaststellen dat de bijbel een menselijk boek is.” Zolets wil Gods volk eenvoudig weg niet horen. Het wil horen dat degenen die haar zullen voorlichten over de Schrift — en wat is er veel over te vertellen — dat deze voorlichters beginnen met te

zeggen: De bijbel is Gods Woord. De bijbelschrijvers waren geïnspireerd. God de Heilige Geest dreef de schrijvers. Je kunt eerder God de auteur van de bijbel noemen dan bepaalde mensen. God is de „producer.” De bijbel is Zijn product! Als je dat zegt krijg je bij Gods volk belangstelling voor wat je verder gaat zeggen. Dan weten ze, we hebben met iemand te doen die zelf buigt voor de Schrift, want wat de Schrift zegt en wat God zegt is hetzelfde.

Prof. Herman Ridderbos heeft er duidelijk op gewezen dat de manier waarop het Nieuwe Testament het Oude Testament aanhaalt te kennen geeft dat het Oude Testament eenvoudigweg geacht wordt het Woord van God te zijn. Het Oude Testament wordt in het Nieuwe Testament aangehaald met woorden als: God heeft gesproken (2 Cor. 6:16); het Schriftwoord moest in vervulling gaan, dat de Heilige Geest voorheen bij monde van David gesproken heeft aangaande Judas (Handelingen 1:16). Wat de Schrift zegt en wat God zegt is hetzelfde.

Ridderbos gaat verder en zegt: „De Schrift mag verpersoonlijkt worden als ware zij God zelf. Romeinen 9:17 — want het schriftwoord zegt tot Farao-Galaten 3:8 — en de Schrift die te voren zag, dat God de heidenen uit geloof rechtvaardigt, heeft te voren aan Abraham het evangelie verkondigd: In u zullen alle volken gezegend worden. De Schrift en God lagen zo dichtbij elkaar in de gedachten van de schrijvers van het Nieuwe Testament dat zij zelfs konden schrijven dat de Schrift iets deed wat de Schrift vertelt dat God zelf heeft gedaan. Als we dus met de bijbel omgaan en de gemeente Gods Woord willen leren lezen dan moet het ABC van de leraars goed zijn. En tot dat ABC behoort dat er rechtstreeks en ondubbelzinnig wordt gezegd: we hebben hier te doen met een boek dat door God zelf is geproduceerd, Hij

heeft mensen geïnspireerd, hen door Zijn Heilige Geest gedreven om neer te schrijven wat Hij wilde zeggen. Hij gaf dat boek om gelezen te worden.

Toen ik in mijn tweede gemeente kwam, stond ik er bij het huisbezoek versteld van hoe goed het eenvoudige volk van God thuis was in de bijbel. Wat kenden zij de Schrift! en als je vervolgpreken hield b.v. uit de brief aan de Galaten, dan werd er in de week veel over gesproken. Ik zou het een belediging voor deze kinderen van God gevonden hebben als ik als jong theoloog tot hen zou gezegd hebben: we preken niet meer in de tweede dienst voor een paar maanden, we zullen ons twee maanden bezig houden met de vraag: hoe moeten we de bijbel lezen? want het is mij wel gebleken dat u het ABC van bijbellezen weer opnieuw moet leren.

Ik denk zo dat de kerkeraad het mij niet in dank zou hebben afgenomen. De levende verkondiging van Gods Woord wordt vervangen door een lezing over de Schrift en een discussie over ogenschijnlijke tegenstrijdigheden in de Schrift, geen sprake van. Dat ABC van bijbellezen is zeer zeker nodig voor iemand die voor de eerste maal met de bijbel in aaraking komt, zoals b.v. de Ethiopier, een hoge ambtenaar in dienst van de Kandake, de koningin van Ethiopie Filippus vroeg hem: Begrijpt u wat u daar leest? Hoe zou ik, antwoordde hij, als niemand mij wegwijs maakt? Het schriftgedeelte dat hij las was uit de profetie van Jesaja. Vertel me, vroeg hij aan Filippus, over wie heeft de profeet het hier? over zichzelf of over een ander? Filippus begon te spreken. Met het gelezen stuk als uitgangspunt verteld hij hem het grote nieuws over Jezus! Dat is leren lezen. U weet wat er verder gebeurde. Het slot is: de eunuch zag Filippus niet meer en zette zijn tocht blij voort!

Het is met een kerk al erg gesteld als men het ABC van het bijbellezen weer opnieuw

moet leren, en als daar de eredienst die gewoonlijk op de zondag gehouden wordt voor gebruikt moet worden. En ik kan me begrijpen dat heel wat gemeenteleden argwanend staan tegenover pogingen van een kerkeraad om de leerdienst, zoals de tweede dienst ook wel genoemd wordt, te gebruiken voor lezingen en discussies met een predikant en kandidaten die blijkbaar de bijbel degraderen tot een boek van menselijke ervaringstraditie en twijfelen aan de betrouwbaarheid van de Schrift. Men staat bij dit de-gemeente-leren-lezen niet op de schouders van het voorgeslacht. Men heeft niet veel goede woorden voor de gereformeerde Schriftbeschouwing. Het lijkt wel alsof met de nieuwere theologie de kerk pas begint. En ook de theologie.

Wij weten immers nu sommige dingen beter dan Paulus, durfde prof. Rothuizen zomaar te zeggen. Paulus was immers ook maar een kind van zijn tijd. Wat wist hij nu wetenschappelijk van het verschijnsel der homofilie, bij voorbeeld. U proeft de geest van leraars als u leest: „Men had zich (in het verleden) in vele bochten gewrongen om de evangeliën met elkaar te harmoniseren, hoewel daar vaak lachwekkende theorieën voor nodig waren. Nu ziet men dat juist in verschillen de eigenheid van de evangelisten gelegen is.” Men was in onze kring nooit zo erg gebrand op harmonisatie, maar als men soms ogenschijnlijke tegenstrijdigheden opmerkte, was het de grote eerbied voor de Schrift die er toe noopte om te zoeken naar een oplossing, en men sprak liever van ogenschijnlijke tegenstrijdigheden, en zocht zijn toevlucht soms in een „non liquet” (we weten het niet) om daarmee uiting te geven aan eigen beperktheid en hoop op toekomstig licht. Dat komt omdat we nog steeds de bijbel willen zien als God's product, een feilloos, betrouwbaar boek van God.

J. VanHarmelen

De Reformed Churches van New Zealand

door W. Prinsen

Elders — Toen de na-oorlogse golf emigranten ook toegang kreeg tot Nieuw-Zeeland, vonden de Protestantse emigranten van Orthodoxe huize daar wel een aantal kerkgenootschappen, maar een echte geestelijke aansluiting vonden ze daarbij niet.

Het zal zo rond 1952 geweest zijn, dat groepjes Nederlanders de behoefte gevoelden — en het aantal bezaten — om tot het stichten van een kerk over te gaan, die nabij kwam bij datgene, wat hen in Nederland zo vertrouwd was. Ze waren niet allemaal afkomstig uit de Gereformeerde kerken, maar ook uit de Christelijk-Gereformeerde kerken en uit de Nederlands Hervormde kerk.

In het verslag van de Synode van 1978 vertelt de secretaris een kort verhaaltje over een jongen, die een vak moest kiezen. Dit jongmens kreeg van zijn vader het advies op weg te gaan en die keuze te maken. Toe hij terugkwam zei hij, dat het een verschil van drie centen was, waardoor hij gekozen had voor het slagersvak. Hij kwam eerst bij een schoenmaker, die hem 25 cent per uur bood en even later kon hij bij een slager 28 cent krijgen. Die drie centen maakten hem levenslang tot slager.

Wat heeft dit met de kerk te maken? Soms kunnen historische feiten door de financiën een rol spelen. Er was nl. in 1953 maar één predikant van deze groepering in Nieuw-Zeeland, Ds. J.W. Deenik. Deze werkte in Auckland, maar hij was in maart van dat jaar net in Christchurch, toen een aantal lidmaten hem vroeg de kerk ter plaatse te institueren. Het was gewoon een kwestie van geld. Want hoewel Auckland eigenlijk de eerste stoot tot samenwerking had gegeven, werd de jonge loot in Christchurch de eerste gevestigde Reformed Church van Nieuw-Zeeland. Dat gebeurde op 10 maart 1953. Auckland volgde op 4 april 1953.

Er was een nauw contact met de Gereformeerde zusterkerken in Nederland. Intussen is die band wat losser geworden en de Synode in Nieuw-Zeeland besloot in 1977 die relatie te vervangen door „correspondentiekerk.” Daardoor blijft een band bewaard, maar ze is onafhankelijker. Eenzelfde „correspondentie-relatie” werd aangegaan met de Christian Reformed Church in Amerika. (Naar wij menen te weten heeft de Christelijk-Gereformeerde kerk nog wel de status van zusterkerk). Missionair gezien is er — voorzover ons bekend — activiteit op Taiwan.

Een opmerkelijk geluid was te horen in de slotopmerking van Ds. G.I. Williamson, aan het eind van de Synode van 1979, waarin hij de twee stromingen aangaf, die de grondslag van genoemde kerk beïnvloeden.

Wij laten dit voor de duidelijkheid onvertaald:

“I really believe that there is less division in the Reformed Church in New Zealand of today than there was 12 years ago (when he came into the New Zealand ministry). I am certain of that. I am also equally certain of the fact that our New Zealand experiment has been a glorious thing. We are the only church that I know of in the whole wide world, that has deliberately set its face like flint in the direction of a deliberate blending of the two streams, Presbyterian and Reformed.

This is evident in the fact that we are the only church in the world that has both the continental and the Scottish or Presbyterian Confessions, and in the synodical records of our church way back from the very beginning we deliberately determined to evaluate those two traditions and to go back to scripture, test them and take that, which is right and good. It is still therefore in my eyes the most exciting denomination in the Reformed world to be in and I am happier than ever to be in it.”

In de geschetste jaren van 1952 tot nu toe is de groei-

kracht van de Reformed Church van New Zealand niet zo groot geweest. De periode 1970-1977 gaf nog geen uitbreiding te zien van meer dan 90 lidmaten, inclusief die

door geboorte. Maar er is geen defaitisme, men weet zich gedragen door opdracht en Boodschap, die al 2000 jaar met vallen en opstaan wordt gebracht.

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Van kracht: 1 januari, 1981

Er is een nieuwe regeling uitgevaardigd ter uitbreiding op de arbeidsbescherming van huishoudelijk personeel (koks, huishoudsters, kinderjuffrouwen), die meer dan 24 uur per week werken. Het is niet van toepassing op babysitters of gezelschapsdames.

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Jaarlijkse vakantie

Huishoudelijk personeel heeft recht op tenminste 2 weken vakantie per jaar en op uitbetaling van vakantiegeld van tenminste 4% van het jaarinkomen.

Feestdagen

Huishoudelijk personeel heeft recht op zeven betaalde wettelijk voorgeschreven vakantiedagen per jaar. Als er op die dagen wordt gewerkt moet er een andere vrije dag voor worden gegeven met behoud van loon vóór de volgende vakantie.

Alle huishoudelijk personeel, inclusief zij die korter werken dan 24 uur, en baby sitters en gezelschapsdames, vallen nog steeds onder de normen bij beëindiging van een baan, zwangerschapsverlof, gelijke betaling voor hetzelfde werk en inning van het loon.

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THANKS

LOUTER: Our deepfelt thanks to our children, relatives and friends for making our 25th Wedding Anniversary such an unforgettable occasion. Thank you all for the many good wishes, cards and gifts. Above all we want to express our gratitude to our God for His loving care. Herman and Grace Louter, Niagara-on-the-Lake, ON.

UITTENBOSCH: For the many and varied expressions of your kindness and love displayed at our 25th Wedding Anniversary, we should like to thank you most cordially. In praise to him whose goodness endures forever, we extend to you all our best wishes for 1981. The Rev. H. and Mrs. Uittenbosch, 147 Fairview, Dollard des Ormeaux, PQ H9A 1V5.

BIRTHS

DE GROOT: With thankfulness to God, Tom and Angelica, are happy to announce the safe arrival of their son, **DAVID ALEXANDER**, born November 26, 1980. First grandchild for Mr. and Mrs. A. de Groot, Edmonton, AB and Mr. and Mrs. G. de Graaff, Calgary, AB.

DYKHUIS: "Sons are a heritage from the Lord, children a reward from him" (Psalm 127:3, NIV). Bill and Nellie (Berg) Dykhuis, thank God for entrusting to them their first born, a son, **ARTHUR PAUL**, born in Mkar Christian Hospital, Benne State, on December 16, 1980, weighing 8 lbs. 7 oz. Length: 22 inches. Happy first-time grandparents are Fred and Clara Berg of Sarnia, ON and Art and Janice Dykhuis of Paw Paw, MI. Mailing address: c/o Mtview Hostel, Box 261, Jos, Plateau State, Nigeria.

KARSTEN: Albert and Katie thank and praise God for the safe arrival of another healthy child, a daughter, **JESSICA DAWN**. She was born December 31, 1980 and is a welcome little sister for Kimberley and Peter. 107 Hillview St., Hamilton, ON L8S 2Z4.

RENKEMA: With great thankfulness to God, the Creator and Giver of life, we joyfully announce that we have been entrusted with a precious son, **JUSTIN MARTEN**, born on December 12, 1980. 28th grandchild for Mr. and Mrs. J. Renkema of Mt. Brydges, ON and 7th grandchild for Mr. and Mrs. J. Eising of Simcoe, ON. Happy parents are Matt and Nelda Renkema. 10 Hidden Valley Dr., Blenheim, ON N0P 1A0.

VANDER KOOT: "Children are a gift from the Lord" (Psalm 127:3). We thank our Creator for the gift of a daughter, **CAROLYN CORNELIA**, born December 30, 1980 to Kaes and Corry Vander Koot. A sister for Miriam Elizabeth. Grandparents are Mr. and Mrs. K. Kuyvenhoven and Mr. and Mrs. S.J. Vander Koot. 10 Union St., Georgetown, ON L7G 3L9.

MARRIAGES

GYSBERS-LEMSTRA: Mr. and Mrs. H. Gysbers and Mr. and Mrs. J. Lemstra are pleased to announce the forthcoming marriage of their children **HENRIETTA** and **MAURICE**. The ceremony will take place, the Lord willing, on January 30, 1981 at Mount Hamilton Chr. Ref. Church, Rev. J. Jongsma officiating. Future address: 727 Upper Gage Ave., Hamilton, ON L8V 4J9.

ANNIVERSARIES

With thankfulness to the Lord, we the children of,

MARINUS and TINA FAASSE

wish to announce that on February 5, 1981, it is 45 years ago that they were joined in marriage. Congratulations from: Abra & Wim Mastenbroek Riek & Harm Veldman; Tina, Albert, Marinus John & Ada Faasse; Mark, Peter Mark & Carol Faasse; Erica, Paul Home address: 1087 London Rd., Sarnia, ON N7S 1P2.

1956 February 3 1981
Strathroy Strathroy
With great joy and thanksgiving, we announce the 25th Wedding Anniversary of our parents,

JOHN and MARIE FABER
(nee Vander Werf)

Their wedding text: "Being confident of this, that he who began a good work in you, will carry it on to completion until the day of Christ Jesus" (Philippians 1:6). May the Lord greatly bless Dad and Mom in his loving care. Congratulations and lots of love from their children, Anita & Glenn Ver Steeg; Justin Judy Joanne Ken John 444 Metcalfe St. E., Strathroy, ON N7G 1R4.

1931 February 28 1981
Stadskanaal Clinton
We are grateful to our Lord that he has kept our parents and grandparents,

REINDER and JANNA MIDDEL
(nee Nanninga)

in his care for 50 years and has blessed them richly. We look forward in celebrating this Golden Anniversary with them on February 28, 1981, and wish them both, God's continued blessing of health, happiness and love in him. Their loving children: John & Carol Middel — Tillsonburg Evert & Evelyn Middel — Goderich Shirley Middel (nee Hoy) — Goderich Elizabeth Toisma — Goderich Jacob & Ramona Middel — Washington, D.C. Ann & Bert Kolkman — Lambeth Adrian & Dayle Middel — Coquitlam, BC Ron Middel — London Francis & Wayne Kuntz — Bayfield Janna Middel — Toronto 26 grandchildren and 1 great-grandchild An open house will be held on February 28, 1981, from 2 p.m. to 4:30 p.m., at the White Carnation, Holmesville, ON. Best wishes only. Home address: 115 Mary St. Clinton, ON N0M 1L0.

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family life!**

OBITUARIES

The Ladies Society "Eunice Circle" from the Chr. Ref. Church, Drayton, ON, extends their Christian sympathy to Mr. Dirk Lammers and family in the passing of their wife and mother,

AUDREY LAMMERS

who was a member and past-president of our society. During her suffering she could rejoice in her Lord and Saviour and was an inspiration to all who knew her. "The Lord is my light and my salvation" (Psalm 27).

On December 27, 1980, after a short illness, the Lord took unto himself, his child, our dearly beloved mother, grandmother and great-grandmother,

GEESJEALINA STRATING

at the age of 78. Dear wife of Jacob Leutscher. "The Lord is my strength and my song; he has become my salvation" (Psalm 118:14).

F.A. DeKluis (nee Leutscher) & P. De Kluis — Krommenie, The Netherlands M. Van Eyk (nee Leutscher) & G. Van Eyk — Brantford, ON A. Sterkenburg (nee Leutscher) & A.C. Sterkenburg — De Meern, The Netherlands C. 't Mannetje (nee Leutscher) & J. 't Mannetje — Ancaster, ON B. Leutscher — Hamilton, ON H. Van Wichen (nee Leutscher) & J. Van Wichen — Woerden, The Netherlands G.A. Leutscher & R.E. Niemantsverdriet — Utrecht, The Netherlands grandchildren and great-grandchildren. Funeral services were held on December 31, 1980.

Home address: Chopin Straat 45, Utrecht, The Netherlands

Ladies Society "Ora et Labora" wish to express their sympathy to the children over the passing of their mother and grandmother,

JIJKE SPYKSA

widow of Jan, of Victoria, January 1, 1981. She was our beloved sister and faithful secretary for many years. In all her suffering from Multiple Sclerosis, she continued to serve the Lord and be an active member through our society. The Lord has shown mercy to the parents and he will always be with their children and grandchildren. Ora et Labora from, The First Chr. Ref. Church, of Victoria, BC, Canada.

The consistory and congregation of the First Chr. Ref. church of Victoria, BC, extends its Christian sympathy to Mr. and Mrs. B. Vander Heiden, Miss Lucy Spyksma and all loving relatives in the passing of their mother and grandmother, our sister,

JIJKE SPYKSA

We rejoice that she has been given the new life which she longed for. Our prayer is that the Lord will comfort and sustain them in their sorrow. "My grace is sufficient for you" (2 Cor. 12:9).



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OBITUARIES

January 31, 1913 January 1, 1981
Workum, Friesland Victoria, BC
The Lord suddenly called home to himself, our dear Mom and Omi,

JIJKE SPYKSA-DIJKSTRA

at the age of 67. For two years she was the widow of Jan Spyksma. She often longed to go home. Her confession to us all was, "Thy grace is sufficient for me" (II Corinthians 12:9). For us she leaves an empty place. But just as Mom found that God supplied all her needs, so we hold fast to his faithfulness.

In loving memory:
Bert & Bea Vander Heiden; John, Paul, Janet, Michael — Victoria, BC
Bill & Ko Spyksma; Kristie, Randy, Darren — Cobble Hill, BC
Bob & Jennie Spyksma; Shelley, Daryl, Theresa, Stephanie, Kyle — Smithers, BC
Lucy Spyksma — Victoria, BC
Peter & Susan Spyksma; Jason, Selina — Bobquinn, BC

Nog geheel onverwachts werd uit ons midden weggenomen ons medelid,

MR. J. VANDER MEER

Zijn heengaan is voor ons allen een boodschap dat wij hier geen blijvende woonplaats hebben. Maar reizigers zijn naar een beter Vaderland. Wij bidden dat de Here zijn vrouw en kinderen kracht wil schenken om dit zo zware verlies te dragen. De club „Tot ons genegen" St. Catharines, ON

On January 10, 1981, the Lord took home into eternal glory, after a lengthy illness, our very dear wife, mother and grandmother,

JOHANNA VANDIJK
(nee Schriel)

in her 80th year. „Opgenomen van de strijdenden kerk naar de triumerende kerk." Missed and dearly remembered by her husband: P. van Dijk children and grandchildren: Ria & Jim Linker; Winnifred, Jeffrey, Kerry — London, ON Home address: 2 White St., Apt. #104, St. Catharines, ON.

„De Here is mijn licht en mijn heil voor wien zou ik vrezen" (Psalm 27:1). Op 2 januari, 1981 heeft de Here na een korstondige ziekte tot zich genomen mijn innig geliefde man, onze vader, groot en overgrootvader,

ANNE WILLEM VEENSTRA

in de gezegende ouderdom van 69 jaar na een gelukkig huwelijk van 43 jaar. Aaltje Veenstra-Hooyenga — Iroquois, ON Wietske LeBlanc-Veenstra & Emery LeBlanc — Cap-Pele, NB Anna Hoekstra-Veenstra & Alle Hoekstra — Chatham, ON Jitske van Veen-Veenstra & Pieter van Veen — Iroquois, ON Janke de Wal-Veenstra & Tjalling de Wal — Cobden, ON Martje Zandbergen-Veenstra & Frederick Zandbergen — Brinston, ON

Jelle Veenstra — Iroquois, ON 19 kleinkinderen en 3 achterkleinkinderen. De begrafenis werd gehouden op maandag 5 januari na een rouwdienst om 14:00 uur in de Chr. Ref. Church in Williamsburg, ON. De Godsdienst oefening werd geleid door Mr. J. Kooistra. Huis adres: R.R.#2, Iroquois, ON K0E 1K0.

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TEACHERS NEEDED

ALLISTON: Chr. School Society hopes to open an Elementary Christian School on September 1981, D.V. Applicants are invited for the principalship. Send resumes to: A.C.S.S., Box 1122, Alliston, ON L0M 1A0.

CORNWALL: Christian Education Society of Cornwall and area invite applications for the position of **primary teacher** (1-3) and an experienced **teaching principal** for grades 4-6, commencing September 1981. Please forward complete resume and application to Jane Raymer, 111 Third St., Cornwall, ON.

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DRAYTON: Drayton Calvin Christian School invites applications for a newly established **kindergarten** teaching position for the 1981-82 school year. The position is for 3 days per week with a possibility for additional teaching time. Please contact: Annette VanHouten, Principal, Box 141, High St., Drayton, ON N0G 1P0. Phone: (519) 638-2935 (school).

DRAYTON: The Drayton Calvin Christian School invites applications for the following teaching positions: **Full-time combination grades 3 and 4** and **part-time combination grades 7 and 8**. Teaching duties to commence March 30, 1981. Please contact: Annette VanHouten, Principal, Box 141, High St., Drayton, ON. Phone: (519) 638-2935 (school).

COBOURG: Northumberland Christian School invites inquiries and applications for a **principal/teacher position, grades 6-8**. All correspondence to Mr. W. Bylsma, R.R. #2, Baltimore, ON K0K 1C0, or phone: (416) 349-2091.

OTTAWA: The Ottawa Christian School Association invites applications from experienced teachers for a likely opening at the **grade 1-2** level for the school year 1981-82. Please forward inquiries and resume to H. Huyer, Principal, Ottawa Christian School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6.

ST. THOMAS: Ebenezer Christian School, St. Thomas, ON, requires a **teaching principal** (Grade 8), beginning school year 1981. Excellent facilities, low pupil/teacher ratio, as school secretary reduces workload. Please address applications or inquiries to: Mrs. T. Oegema, sec., Education Committee, Post Office, Talbotville, ON N0L 2K0. Telephone: (519) 633-0514.

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VAN DEN BROEK, Gerardus Antonius, geboren te Oss op 25 mei, 1915 naar Canada vertrokken in 1952.

VAN DRIEL, Gerardus Johannes, geboren te Amsterdam op 8 juni, 1942, naar Canada vertrokken in 1980.

GEERLIGS, Anton geboren op 27 april, 1916, naar Canada vertrokken in 1955.

HARRISON-HARTEVELD, Esther Rosalie, geboren op 1 juni, 1926.

VAN HOEK, Johannes Petrus, geboren te Rotterdam op 29 januari, 1916, naar Canada vertrokken in 1956.

VAN DE HORST, H.T. geboren te Den Haag op 18 december, 1915, naar Canada vertrokken in 1965.

JANSINK, Herman, geboren te Dinxperlo op 21 januari, 1916, naar Canada vertrokken in 1951.

LANGBROEK, Jeroen, geboren op 25 maart, 1932, naar Canada vertrokken in 1957.

LOO, Josefina Maria Catharina, geboren te Heerlen op 1 januari, 1943, naar Canada vertrokken in 1980.

MOLNAR-DOMONKOS, Juliana, geboren te Hongarije op 16 april, 1916, naar Canada vertrokken in 1968.

PAAUW, Cornelis, geboren te Rijnsburg op 24 december, 1915, naar Canada vertrokken in 1952.

Familieleden van de heer Egbert Antonius POOL, geboren op 4 juli, 1915, naar Canada vertrokken in 1955.

SLUIS, Theodorus Albertus, geboren te Utrecht op 28 januari, 1916, vermoedelijk vertrokken naar Portage La Prairie, Manitoba.

SNIJDER, Antonius Petrus Marinus, geboren te Breda, naar Canada vertrokken in 1951.

TREFFERS, K.J., geboren op 30 september 1959, laatst bekende adres te Scarborough, Ontario. De heer en mevrouw VAN VUGT, verdere gegevens onbekend.

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Robert Burns was strong influence in the 18th century

by John Martens

Mr. Martens is a historian and freelance writer living in Listowel, ON.

The Roman historian Tacitus tells us of how, in 83 A.D., a Caledonian chieftain on the eve of battle with the Roman legions, exhorted his soldiers to defend the liberty of their land.

By word of mouth the speech may have been transmitted and reached Tacitus' ears and the Roman historian must have been struck by its force and impact and wanted to preserve it for posterity although moulding and reworking it to fit his own telegram-style of writing.

We want to quote a famous but bitter line attributed to Calgacus. When referring to the Romans, he said: "They create a desolation and call it peace."

Yes, Caledonia, the ancient classical name of Scotland, must have had men who knew how to express themselves eloquently, and Calgacus could be called the first Scottish man of letters whose skilful use of the contemporary language of Scotland won him a certain renown.

Scotland produced many more important and well-known literary figures. None surpassed in brilliancy and range of intellect, Robert Burns (1759 - 1796), who is remembered by Scots and literature enthusiasts in the last week of January of every year. Why does such a perennial lustre attach to the name of Burns? Undoubtedly the answer must be found in Burns' unique accomplishments in preserving and renewing Scottish folk literature. Whatever else Burns was — and he was many things as we will yet see — for the average Scotsman he was the poet who saved Scottish popular literature, in particular Scotland's ancient poetry from extinction. By his genius he remoulded what was still existing in his own day and rewrote it in the traditional style, preserving its original timbre, with uncanny intuition, following in the style and moods of the past.

His unceasing search for the soul of things Scottish and his unending quest to express himself in his poetry in ways reflecting this Scottish soul have gained him an everlasting fame among his people. Burns was also a man of other qualities. Prejudice, based on birth, riches or social standing, he abhorred; often he is the social malcontent or rebel and frequently he is at loggerheads with the Church.

These characteristics however are not exclusively those of Burns. He shares them with many others.

Their merit or lack of it, is not what in the first place makes Scottish hearts beat faster at

the mere mentioning of his name. For, although until this day as in his own lifetime there are Scots who do not see eye to eye with Burns regarding his social attitudes and opinions, most Scots honour him for formulating and expressing for them in their own Scottish dialect the moods and subtleties of life, of Scottish life, as it appeared to the poet.

Burns roamed Scotland in search of fragments of old ballads and folk songs and with the skill and feeling of the master he restored them, sometimes making a new text, where the current version employed too rough language or was perhaps too sweet and sentimental.

He wandered along the fjords of Scotland, dropping into inns along the roadside and picked up much of Scotland's ancient heritage of folksongs and with the aid of musician friends new airs were composed while older tunes were sometimes modified or aesthetically upgraded. Burns' pioneering labour in preserving the ballads of his people for posterity is what makes him the giant of Scottish letters.

He has sometimes been called the greatest poet the human race ever produced. His role in retrieving from the shadows much of the old Scottish literary legacy stimulated other literary minded men across the seas to tread on his footsteps. In Holland and Germany, the dawn of the romantic period in the literary history was soon breaking and their poets and prose writers took note of Burns' activities.

We know very well that Burns is by some, not considered to be a "romantic" poet. It is said that in his poems he never mentioned the mountains and very seldom the sea. We know indeed that Burns was a very down-to-earth person. A hard-working farmer with the keen insight so often characterizing the men of the soil, he no doubt had his earthly faults and shortcomings such as afflict humanity and he did not always cover these shortcomings with the mantle of love in his satirical poems. Who says that Burns forgot nature in his poems. Ever read the poem, "The Banks of Nith" or "Again Rejoicing Nature?"

Ever heard of Jean Jacques Rousseau? His political ideas aside, Rousseau is said to have been the "greatest romantic literator" of all time. The same historian who voiced this opinion proceeds to call Rousseau a man of unmovable will, hard like nails so to say. We do not have to fear that we will detract from Burns' greatness, when we think to discover in him a streak of romanticism; it adds only to his stature.

Frisian influence

To the east of Scotland, across the North Sea, in Friesland, lives a people with their

own language. They number half a million souls. The language of the people of Friesland shows strange similarities to the dialect of Scotland. One who has been living in and exposed to the language milieu of either speech, cannot fail to notice a striking resemblance. Reading Burns' poetry reveals even more similarities. The Scottish word for children, "bairn" is in Frisian "bern." Scottish "dwa" (two) is in Frisian "twa." "Reek (Sc.) = Reek (Fr.), etc., etc. The Scots roll their r's, so do the Frisians. The question arises, where does this similarity in speech originate?

In early times, around 700 A.D., when Friesland was a maritime power, her commercial shipping suffered considerably from the raids by Pictish (as the Scottish were then called) raiders and sea-robbars.

Perhaps the captives from either side were instrumental in introducing foreign words into the language of their captors. Or it is possible that the similarity of speech goes back to a shared experience? For Scotland and Friesland lived through trying times under Viking domination and occupation. Both absorbed numbers of Viking settlers and words of Scandinavian origin penetrated the language of either country.

When one hears familiar words spoken in the language of people, who are otherwise speaking a largely unintelligible tongue, one takes note, one wonders and starts perhaps even to look for answers. In this way, when turning to Scottish literature and men of letters one finds Robert Burns at the summit.

In his Scottish dialect, continental linguists will continue to find similarities to their own language and be lastingly absorbed by his example in rendering safe the literary heritage of Scotland.

It is a pity that a man like Robert Burns, the poet of "Auld Lang Syne" died in complete poverty, while his wife Jean Armour, who inspired him to such unforgettable verses, was

about to give birth.

Burns was railing against the social climate of those times when the average life span of man was shockingly short indeed. However, even if

his enduring fame can do nothing to soothe his justified indignation, his literary genius reflected the soul of a people and of Scotland.

Vatican stands firm on baptism of children

VATICAN CITY (EP) — The Vatican defended the practice of baptizing infants immediately after birth and challenged arguments that baptism should wait until children are old enough to decide for themselves that they want it.

Roman Catholic priests in several Western countries, especially France, The Netherlands and some parts of Italy and Germany, have allowed or urged parents to delay baptism until adulthood, Vatican sources said.

A document approved by Pope John Paul II and released said it was "an illusion" to think that parents unfairly impose a religion on their baby by baptizing it. "There is no such thing as pure human freedom, immune from being influenced in any way," the 17-page statement said. "A so-called neutral attitude on the part of the family with regard to the child's

religious life would in fact be a negative choice that would deprive the child of an essential good."

"Some people object that baptizing infants is a restriction of their freedom," the Vatican said. "It can happen that, when a child grows up, it will reject the obligations derived from its baptism. Although its parents may be hurt as a result, they should not reproach themselves for having had the child baptized and giving it a Christian upbringing, as was their right and their duty. In spite of appearances, the seeds of faith sown in the child's soul may one day come to life again."

A Rome-based priest who asked not to be identified said, "The pope wants to state clearly what the church's position is before this things gets out of hand."

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EVENTS



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CALENDAR of EVENTS

Ontario

Jan. 9- Feb. 20 "Focus on the Family" film series by Dr. James Dobson, Chatham District Christian Secondary School, 90 Park Ave. E., Chatham, on seven consecutive Friday nights at 8 p.m.

May 15-18 All-Ontario Young Calvinist Convention, Wilfred Laurier University, Waterloo, ON.

July 14-16 Calvinette counselors convention, Hamilton, ON.

July 31- Aug. 4 Young Calvinist Federation convention at Acadia University, Wolfville, N.S. Theme: Search for your gifts.

Aug. 20-21 Cadet counselors convention, Niagara Falls, ON.

"Christianity and Capitalism" winter evening course in six sessions led by Dr. Bernard Zylstra at the Institute for Christian Studies, Toronto. Starts Jan. 29, Thursday evenings, till March 12. Call (416) 979-2331 for further information.

Feb. 5 - March 18, 1981: Focus on the Family film series by Dr. J. Dobson, Strathroy East Christian Reformed Church, Strathroy, on six consecutive Thursday evenings at 8 p.m., last film on Wednesday, March 18.

Feb. 12 - March 26: Focus on the Family Film Series by Dr. James Dobson starts February 12 until March 26, every Thursday evening at 8:00 p.m. in the First Chr. Ref. Church of Brantford, ON.

Alberta

Jan. 31 Saturday, Third World speaker for Ten Days for World Development in a workshop setting: Eunice Fantana (de) Velez from Puerto Rico will speak along with Arthur K. Davis, professor of sociology at U. of A. on "Making a Living in a colonial setting" at McDougall United Church Banquet Hall from 10 a.m. till 3 p.m.

Feb. 5 CLAC Annual Meeting at the King's College, 8 p.m. speaker Harry Groenewold.

Feb. 6 Friday, also as part of the Ten Days for World Development tour, David Campbell, native singer and songwriter, at the University, Friday evening. Watch for details.

Feb. 12 CFF local meets at the King's College to discuss Edmonton's annexation proposals.

Feb. 21 Interchurch Committee on the North sponsors a conference to be held part of this Saturday on native issues; pipeline and native land claims. Watch for details.

March 6 Friday — all day CFF Spring Conference for Southern Albertans to be held at the Agriculture Canada Research Station, 3 miles east of Lethbridge on Hwy. #3. Topic to be announced.

March 12 Thursday evening at 8, CFF and CLAC locals will co-sponsor a meeting on workmen's compensation for farmers. At the King's College.

April 8-9 CFF Annual Retreat at the Providence Centre in Edmonton. Theme to be announced.

April 11 CLAC Edmonton Spring Banquet, "Snert en Boerenkool" speaker Co VanderLaan.

British Columbia

Jan. 29-31 Dr. Calvin Seerveld, Institute for Christian Studies, presents a three session course on Art and the Christian in New Westminster CRC, and gives a public lecture on Saturday evening in the Fraser Valley Christian High School.

Miscellaneous

June 9-19 Synod of the Christian Reformed Church in North America, at Calvin College, Grand Rapids, MI.

NEXT ISSUE!

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Jan. 30	Wed. Jan. 28	Fri. Jan. 23-10 a.m.	Thurs. Jan. 22-10 a.m.
Fri. Feb. 6	Wed. Feb. 4	Fri. Jan. 30-10 a.m.	Thurs. Jan. 29-10 a.m.
Fri. Feb. 13	Wed. Feb. 11	Fri. Feb. 6-10 a.m.	Thurs. Feb. 5-10 a.m.

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Editor: Pete Layer

By Correspondence

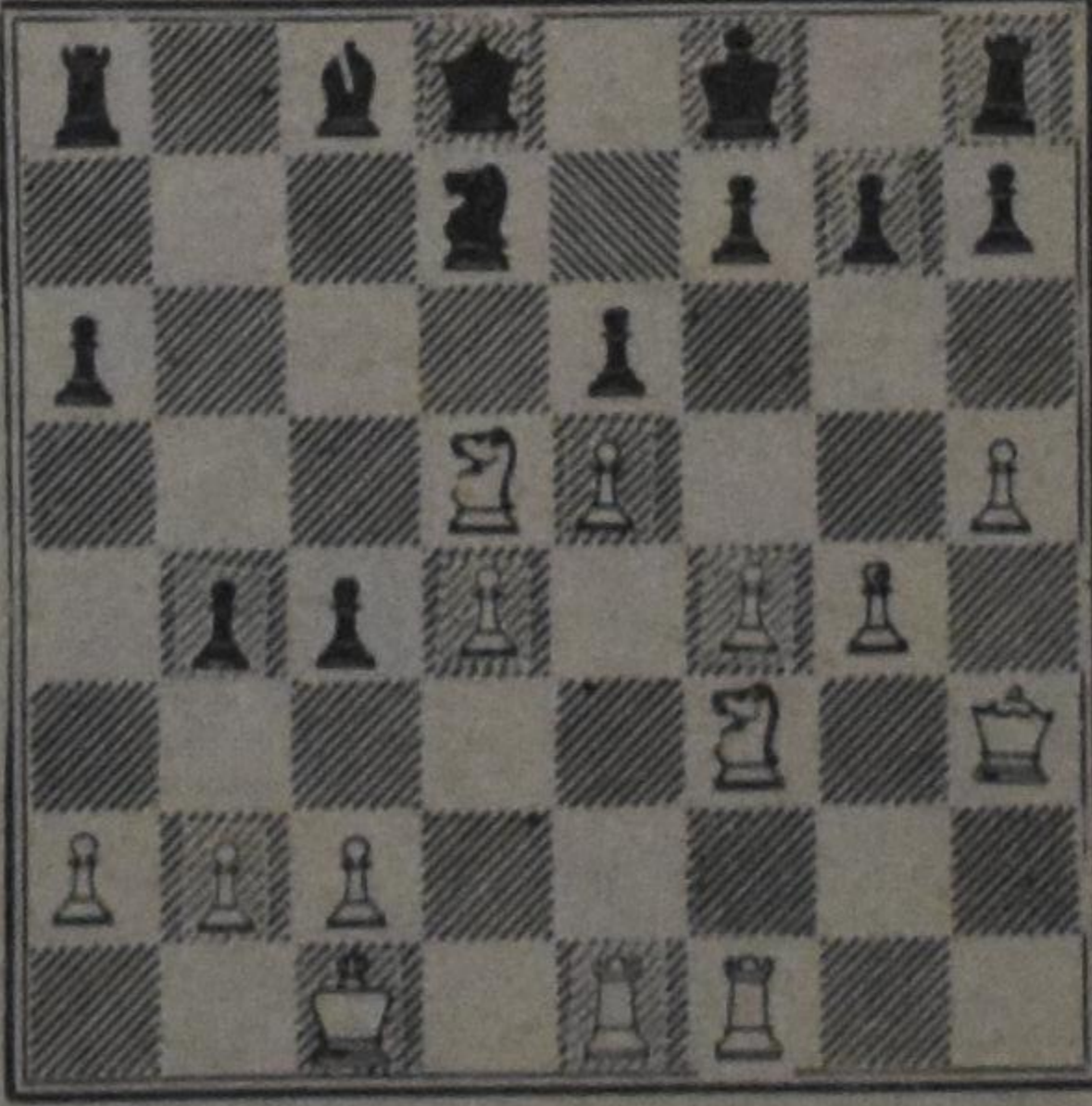
The French Defense

The following game was played in the 1980 Correspondence Preliminary Round. White: M. Apitius, Black: K. Amsinga. 1. P-K4, P-K6. The French Defense, so called after the French won a correspondence game with it against Britain in 1834. The earliest use has been recorded in chess works written by Lucena in 1497.

2. P-Q4, P-Q4; 3. N-QB3, N-KB3; 4. B-KN5, B-K2; 5. P-K5, KN-Q2; 6. P-KR4. This move was first played in Austria, 1897. The previous World Champion, Aljechin, popularized it in 1914.

6...., P-QR3; prevents N-QN5. 7. Q-N4, K-B1; 8. P-B4, P-QB4; 9. N-B3, P-QB3; 10. BxB ch., NxB 11. 0-0, P-B5; 12. P-R5. Would you believe it? The end of the official opening finds White in the middle of a kingside attack. Such is the characteristic of the French Defense!

12. ... , N-KB4; 13. Q-R3, P-QN4; 14. P-KN4, N-K6; 15. R-K1, NxP; 16. KRxN, P-N5.



Position after 17 NxP

17. NxP, PxN. White sacrifices a Knight for a better attack. If it doesn't work, he will lose. Black has an added defense technique available. In giving the piece back, he may break the attack.

18. P-B5, R-R2; 19. P-R6, R-N1; 20. P-K6, N-N1; 21. R-PxP ch., RxP; 22. Q-R6, K-N1; 23. P-B6, R-N3; 24. P-K7, Q-K1; 25. Q-R4, N-Q2; 26. P-N5, P-QR4; 27. R-R1, P-R3; 28. Q-B4, R-R3; 29. QR-N1.

Now White threatens. 30. RxP and 31. Q-R4. I think Black has run out of good defensive moves. He tried: 29. ... , NxP; 30. PxN, but then resigned.

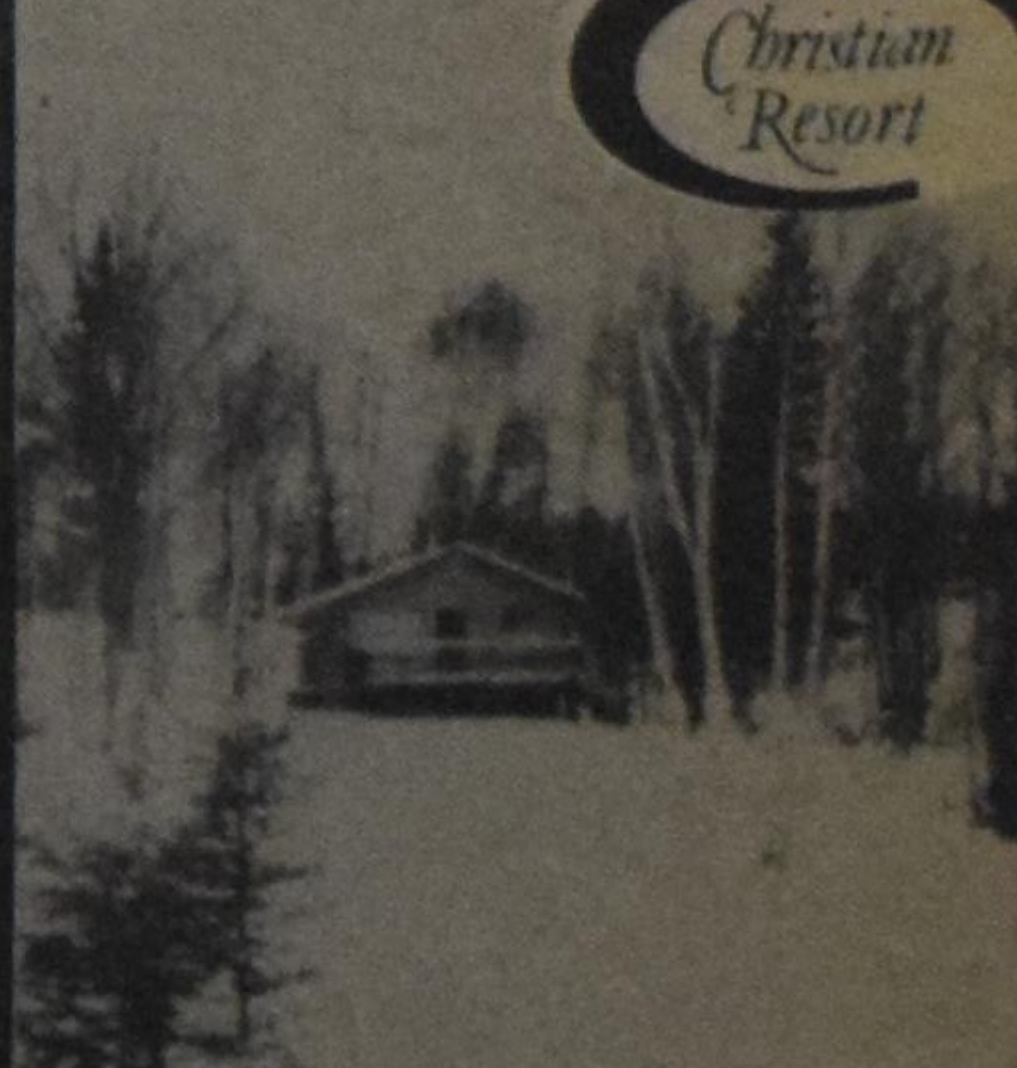
Respect for native Canadians

Rewarding Employment Skills Program, Engaging Communal Tradition (RESPECT) is the clever name for a new program now being launched in the Winnipeg area. As readers know, the Council of Christian Reformed Churches in Canada has ministered to the Indians ("native Canadians") in Regina (Rev. Harry Kuperus) and Winnipeg (Rev. Hendrik DeBruyn) for a number of years and with God's blessing. Now an additional program is being started in Winnipeg in an effort to get at the deep-rooted problems that make helping native Canadians (and native Americans) so very difficult. RESPECT is a joint project of CRWRC and the Canadian Midwest diaconal conference (that is, the deacons of Winnipeg, Thunder Bay, Brandon, and Emo).

Native people often live under the curse of alcohol and economic dependence, especially those who have moved from the reservations to the cities. RESPECT has a three-fold purpose: 1. meaningful employment, 2. dignified use of family income, and 3. reduction of problems that affect the healthy functioning of families. The spiritual aspect of the church's ministry is integrated throughout the program. No cultural conversion, but cultural integration of the Christian faith is encouraged. "We work towards all three goals with the whole family; we do not work with individuals apart from the family."

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Books

Music

Formation of church music

Christian Music in Contemporary Witness: Historical Antecedents and Contemporary Practices by Donald P. Ellsworth; Baker Book House, Grand Rapids, MI, 1979; R.G. Mitchell, Willowdale, ON; hc., 229 pp.; \$7.95. Reviewed by Andrew Bouma, St. Catharines, ON.

The author states in a summary paragraph that "In this day Christian musical leaders must realize that Christian believers need both hymns of doctrine and songs of witness,

both anthems of objective worship and folk cantatas of Christian service and discipleship. Syncretism may be difficult for the musician who has been conservatory trained. However, he must select with care, music for worship, edification and evangelism, balancing the new with the old, the artless with the artistic, and the simple with the profound."

Ellsworth has taken the position that music must reach the needs of the people in the church. Songs of witness must be enjoyable and have appeal. Hence, it serves to

draw Christian believers together and unbelievers to the fold. To support this position, Ellsworth takes his historical situations to show that music of the church relied on outside (or "secular") influences; for example, Martin Luther's famous hymn, "A Mighty Fortress is our God." Therefore the contemporary church may be influenced by the rock or popular music trend even though this trend lacks artistic appeal. If the music has appeal, it is then acceptable to use in the church.

The alternative to the popular

track is the classical track of Bach, Schubert, Beethoven, and Brahms. Church music that comes from the serious or classical track is acceptable because as an art form it has stood the test of time.

Ellsworth has attempted to resolve the sacred/secular dichotomy. He states that there is no such thing as labelling "arrangements of pitches and durations in certain timbres as either Christian or non-Christian." However, the nature of the book does just that; it falls into the sacred/secular pitfall by citing all sorts of examples of

how the church throughout the ages has borrowed from the secular music of its time. In so doing, there is an inference that all folk music is secular in nature.

The book is easy and exciting to read. Every organ and/or music committee member should read this book. Ellsworth takes a controversial subject and involves the reader into a discussion early in the work. Many quotations are taken from a wide range of church music scholars. In fact, the bibliography itself is thirteen pages in length.

Education

Comprehensive education

Comprehensive Schools: A Christian's View, by Michael Hinton; SCM Press, London, 1979; G.R. Welch, Burlington, ON; pb, 145 pp.; \$8.65. Reviewed by Theodore Plantinga, Dept. of Philosophy, Calvin College.

"Comprehensive" schools are a British phenomenon and also the object of some controversy, as we learn from this book. They are comprehensive not first

of all in their subject matter but in the range of students they take in.

The British school system has historically been a mixture of "public" and "private" institutions. (These terms are used differently there than here). Children from the "right" sort of background have generally gone to the "right" schools and wound up doing much better in terms of income and social position than children born in less fortunate circumstances. In other words, the schools have

tended to reinforce and perpetuate class differences.

Britain's comprehensive schools were designed to bridge this gulf and to make opportunities for social and economic advancement available to a wider range of children. This may not sound like a startling idea to us, since our "public" schools are supposed to do just that. But in Britain the idea is fairly new, and the British are still in the process of discovering just how much they have to give up

in order to pursue "equality" in this sense.

Needless to say, the issues involved are far from simple. Michael Hinton, the author of *Comprehensive Schools*, is a Christian who serves as headmaster (principal) of a "public" comprehensive school. Much of what he writes in the book is of no direct relevance to education in other countries, but he does address a number of issues which we also face here in Canada.

Although I found myself dis-

agreeing with Mr. Hinton's understanding of the Christian approach as it applies to education, I did enjoy the book as a thought-provoking and informative treatment of British education. Teachers, principals and school board members can benefit from such a discussion of Britain's comprehensive schools, for they will thereby be confronted with the issue of our responsibility as Christians for the "public" school system in our own country.

Religions

The deceiver has many faces

The Lure of the Cults by Ronald Enroth; Christian Herald Books; N.Y., N.Y.; G.R. Welch Company Ltd., Burlington, ON, 1979; 139 pp.; \$5.40. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON.

Since the Jones-town tragedy in the jungles of Guyana, South America, where more than nine hundred men, women and

children died as victims of a cult leader, countless books and articles have been written about cults and sects, and the destructive potential of "religious-political" groups who manipulate the mind and the will.

Why do sects and cults appeal to so many North American young people? Dr. Ronald Enroth, an evangelical sociologist, discusses

in a forthright manner, the lure of the cults. He examines characteristics of new sects and cults and their principles. But no detailed analysis of individual groups is given.

Why do young people become attracted to way-out groups? Enroth claims that "cults tend to attract a disproportionate number of young adults who lack self-di-

rection, purpose, and who need an external source of authority to provide a framework for their lives. They are people looking for definite answers, clear moral and spiritual guidelines, firm structures. "Who will not become involved?" "A person who has firmly established his own values and goals in the framework of his own Christian faith is not likely to find cultic alternatives appealing."

Know the cults and sects. False religion is deceiving because it comes packaged with so many half-truths. Numerous young people are members of modern religious movements.

This book is recommended reading for both parents and young people. It is revealing and gives a good biblical approach to the problem of today's cult explosion.

Counseling

How saints persevere

Three Steps Forward Two Steps Back — Persevering through Pressure by Charles R. Swindoll; Thomas Nelson Publishers, Nashville, 1980; Nelson Canada Ltd., Don Mills, ON, 191 pp.; \$4.95. Reviewed by Albert Vander Mey, St. Catharines, ON.

Charles Swindoll dedicated this volume to the congregation he has served since 1971, namely the first Evangelical Free Church of Fullerton, California. He wrote the book especially for this "aspirin age" of ours. *Three Steps* is divided into 12 chapters each

one dealing with a stress situation in a similar manner: identifying, analyzing, illustrating, understanding and finally overcoming the situation. His book is by no means written as a wonder pill, promising a carefree Christian life, but as a text for learning how to cope with fear, stress, misunderstanding, inferiority, personal loss, anger and temptation.

In writing the book, Swindoll indicates that he has recognized the reality of sin and the seemingly hopeless situations this day and age has confronted Christians in their home, school, work and

social surroundings. He shows that life's problems cannot be solved by all too easy cliches, and that they don't go away if they're ignored. God promises no bubble of protection, no guaranteed release from calamity. The author takes a strong biblical stand in this book and shows that through Christ we can persevere.

This book makes for surprising and rewarding reading, Swindoll is a Christian author writing to an ever larger population of persons encountering difficulties in coping with the pressures of society. And he has written with warm and

sometimes humorous examples of personal experiences. It is a down-to-earth, practical reference book. With its guidelines set, the reader is pointed to Christ for the answers he seeks. The advice given is supportive and helpful. The scriptural quotations are many, to the point, and easily recognizable.

We often struggle with financial strain, unemployment, failure at

school, loneliness and death; in other words, reality of life. This book dances to a different tune, a lot is said about standing firm through tough days. Perseverance through Christ is a good dance partner when you're doing the three steps forward, two steps back number. This book stands heartily recommended on the Christian library list.

Bible study

More on James

The Book of James: Wisdom that Works by David A. Hubbard; Word Books, Waco, Texas, 1980; G.R. Welch; Burlington, ON; pb, 137 pp.; \$4.95. Reviewed by J. Tuininga, Lethbridge, AB.

Here is a practical, easy-to-read "commentary" on the epistle of James. The author, who is President of Fuller Theological Seminary, uses a thematic approach (note the sub-title) throughout. This is not a commentary in the usual sense of the word. One might better

describe its contents as "practical exhortations" based on the words of James. The author does not deal with exegetical problems, nor does he refer to other scholarly works on James. This obviously was not his purpose in writing the book. It does, nevertheless, limit the usefulness of it for those wishing to dig deeper, particularly ministers wishing to preach on James. But it has value, for those desiring a non-technical, layman's approach to James. It contains good practical advice interspersed with illustrations.

In contrast to the view of many

commentators that this epistle was written first to Christian Jews, Hubbard says the original recipients "are the entire church of Jesus Christ, God's new Israel, carrying out the mission of God's Messiah in the world."

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Sociology/theology

To help us see more clearly

A Christian Social Perspective by Alan Storkey; Inter-Varsity Press, Toronto, ON; pb, 416 pp.; \$19.95. Reviewed by Harry Antonides, Toronto, ON.

No Christian family should so without this book. Don't let its size and price scare you off. Any one looking for Christian guidance amidst the bewildering array of contradictions and questions in our time will greatly benefit from a careful reading of *A Christian Social Perspective*. It would serve as an ideal source for study groups. Though it is not always easy reading, especially the first part,

you do not need a college degree to understand and benefit from its biblically-oriented thrust.

Storkey, who now teaches at Calvin College in Grand Rapids, presents a careful analysis of the prevailing view of man and society that underlies the modern social sciences. He challenges its basic premise that man is the creator of his own norms ("values") and social structures. The neutrality of the sciences is a myth because science, too, like any other human activity, is man's response to an aspect of reality that is created and upheld by God.

The author traces the various perspectives that have shaped

modern society, showing that all of them lead to insoluble problems such as the dilemma of individualism versus collectivism. Only in taking one's starting point in biblical religion, Storkey argues, can we come to the right insight about man and social relations. The scriptural revelation about man, sin and redemption is central to true insight about man's place in the world.

After posing the Christian perspective as the only reliable basis for knowledge about man and society, Storkey articulates a Christian approach to all the important societal structures and relationships such as marriage,

family, sexuality, the notion of class and status, and mass media, politics, the state, economics, work, the business enterprise, and the church. There is much biblically-attuned wisdom here.

Storkey diagnoses the weakness of the churches over against the challenge of a radically secularized society. He insists that the reality of the antithesis may not be ignored — not in terms of antagonism between *people* but as a recognition that the dominant faith of our age is fundamentally at odds with scriptural religion. He believes that much more thought must be given to the establishment of Christian organizations in the

various areas of culture. In all this, the purpose is not to establish a power base for Christians but to seek to realize something of the gracious rule of the Kingdom of God.

This book is no precise blueprint for Christian action, and it is devoid of triumphalism. Rather, it is an appeal to all Christians to take seriously the life-renewing implications of biblical religion. It is a timely publication that should be enthusiastically received by Evangelical Christians who seek clarity about the meaning of their faith for everyday life. There is scarcely a more important issue.

Bible Study

More on Revelation

What Are We Waiting For? A Layman's Commentary and Study Guide: The Book of Revelation by Dr. Robert Mounce; David C. Cook Publishing Co., Weston, ON, 1979; pb, 168 pp.; \$3.95. Reviewed by Martin D. Geleynse, Montreal, PQ.

Based on the text of the New International Version of the Bible, this helpful book is an adaptation of the writer's larger commentary on the Book of Revelation in the *New International Commentary on the New Testament*. Anything that is not clear in this book or that needs further explanation,

is clarified in the larger commentary.

The writer takes a pre-millennial standpoint, but one would not know it until Chapter 20, which deals directly with the thousand year reign of Christ and his believers. He believes that this is something which is still to come in the future. But he immediately dilutes his pre-millennial views by stating, that the number, one thousand, should not be taken literally. In addition to this he makes sure to explain the viewpoint of the a-millennialists, that the thousand years are now.

He does take the view that the

book of Revelation describes what "will happen hereafter," also from our present standpoint. Even if the last days may have begun already, he still feels that we should read the book of Revelation as a book of the future. A future, which in many respects has begun already, yet of which most is still to come; we should look forward to it with longing.

Mounce is careful to point out repeatedly how the Old Testament writings are reflected in the book of Revelation. The book therefore contains many references to the beginning of Scripture.

At the end of each chapter a list

of discussion questions is given to facilitate the use of the book in study groups.

In his introduction, Dr. Mounce writes: "This book is like a huge painting of the end times. Move up too close to examine each brush stroke, and the grandeur of the painting disappears. It must be viewed in its entirety. Because it

communicates the great truths of the close of redemptive history, it requires perspective. . . . It is for those who wish to experience the wonder of God's sovereign control over the course of man's history."

The writer has succeeded in conveying this sense of wonder in every chapter of his book. Warmly recommended.

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The Princess and the Goblin

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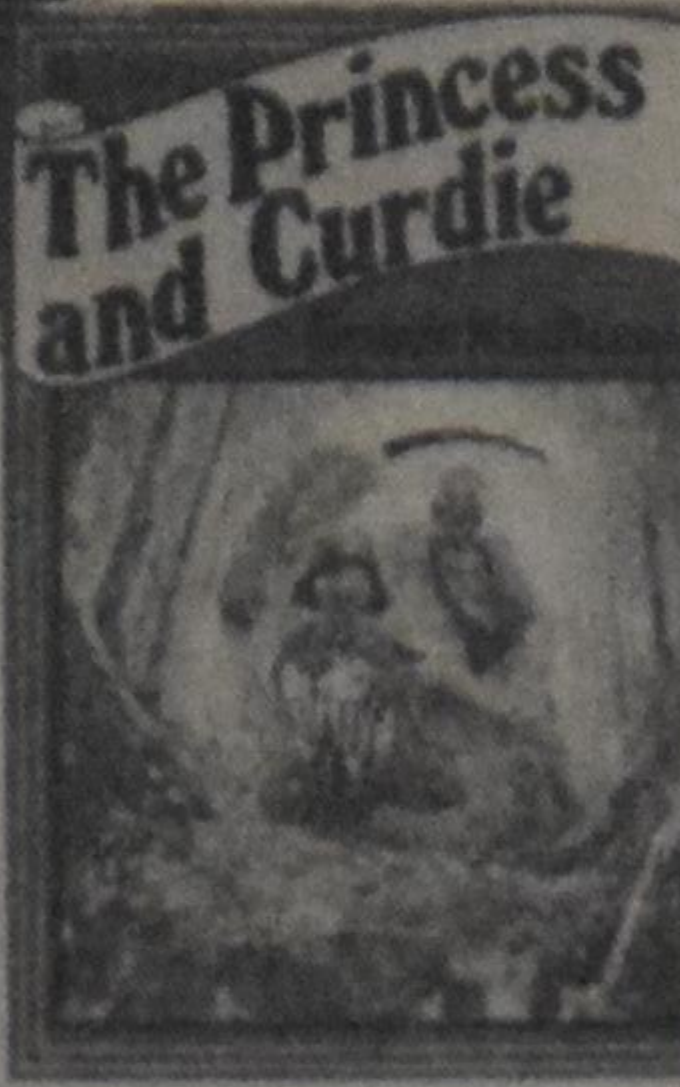
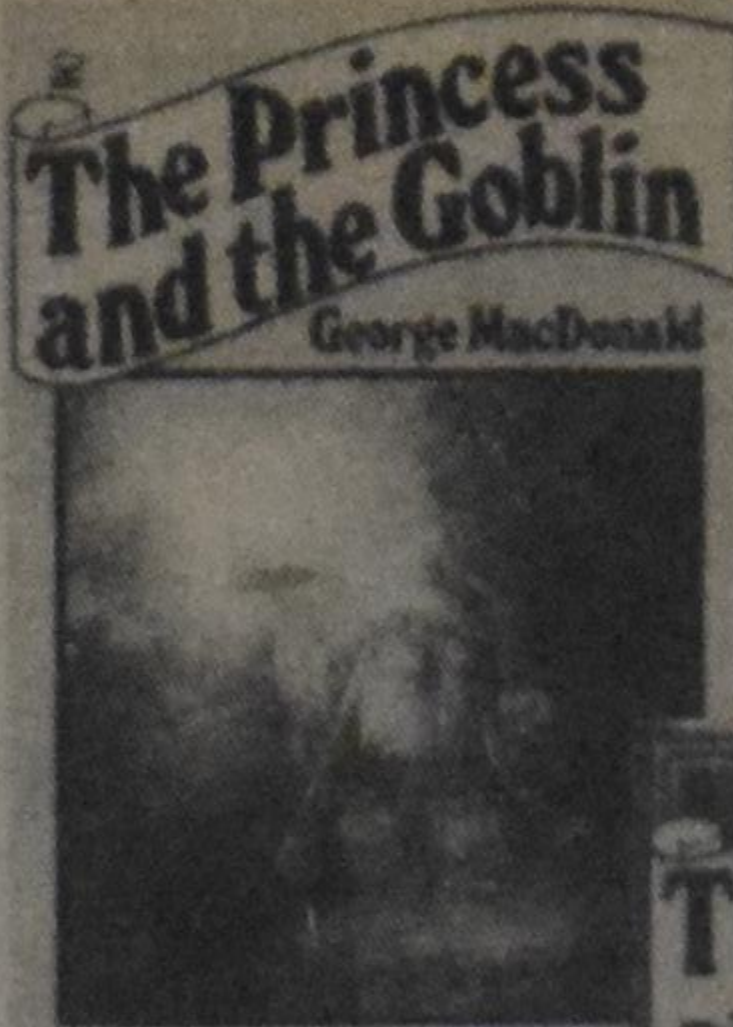
The goblins living under the mountains dislike all people. Coming out only at night, they enjoy terrifying the mountain villagers with pranks and cruel tricks. Young Curdie, a miner's son, is not afraid; instead, he frightens the goblins with songs and chases them away.

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Once Curdie recognizes his mistakes, the lady gives him a special magic gift—the power to perceive the hidden good and evil in people. He is sent on a special mission in a faraway land to help Princess Irene and her father, the king. Both are at the mercy of scheming courtiers. Curdie uses his new ability to distinguish between good and evil to protect the king and Irene from their enemies.

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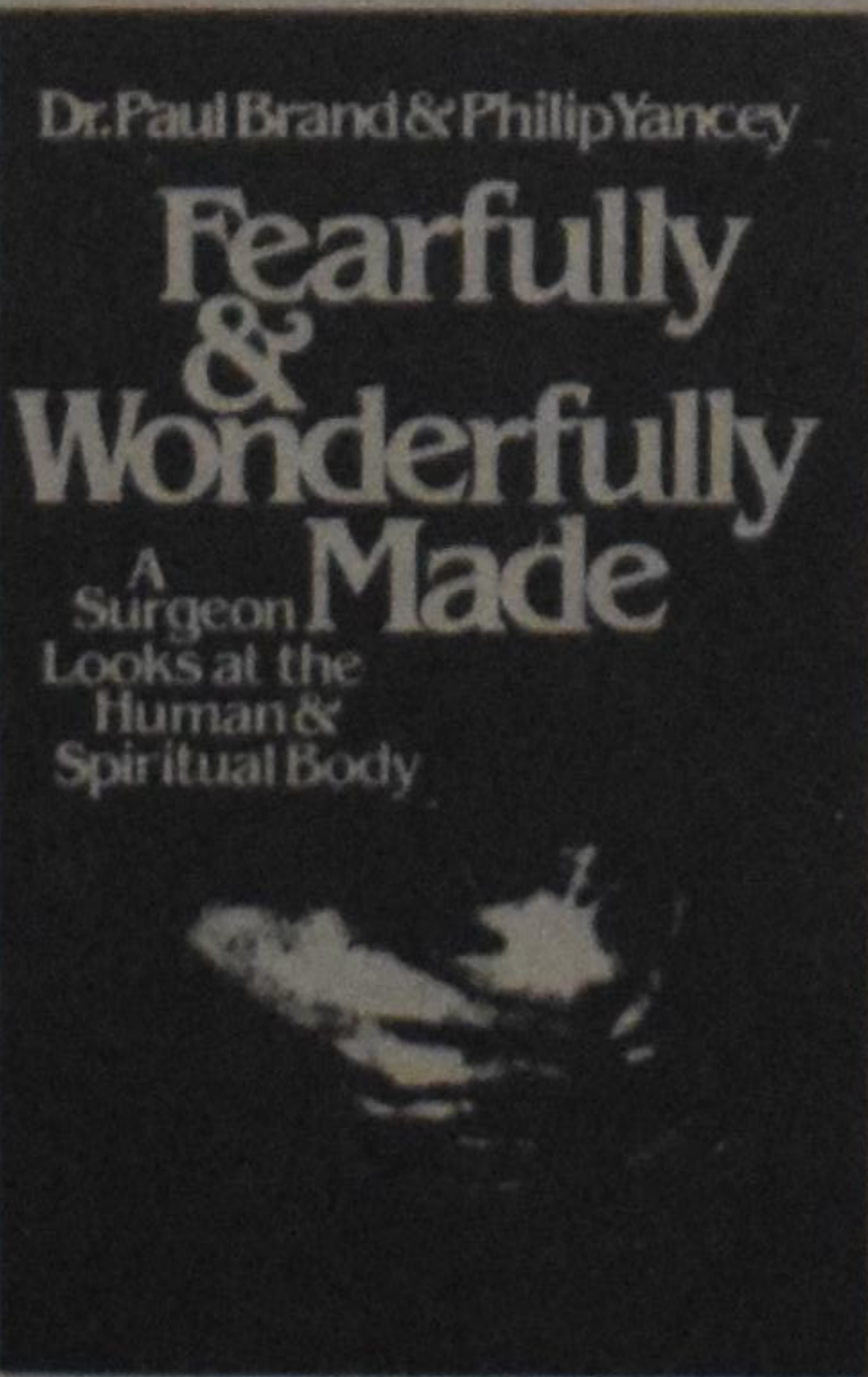
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